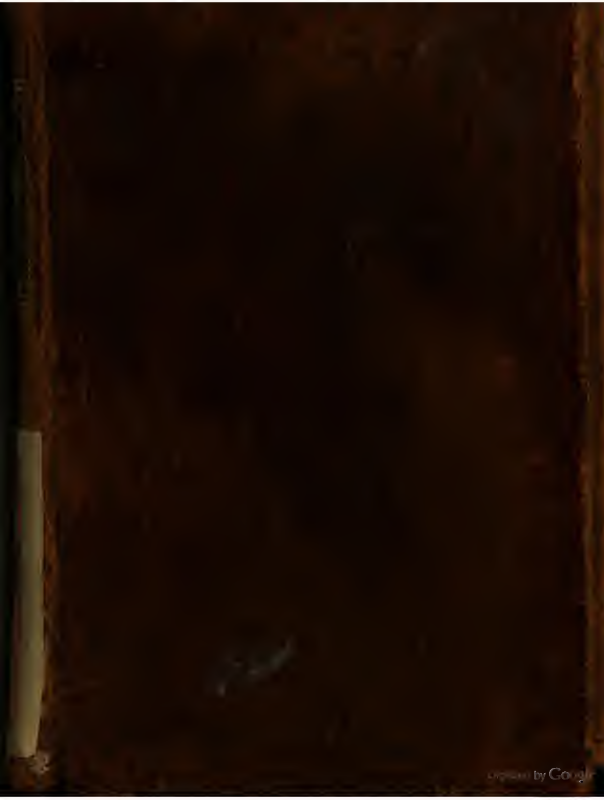




BIBLIOTECA NAZ.
Vittorio Emanuele III

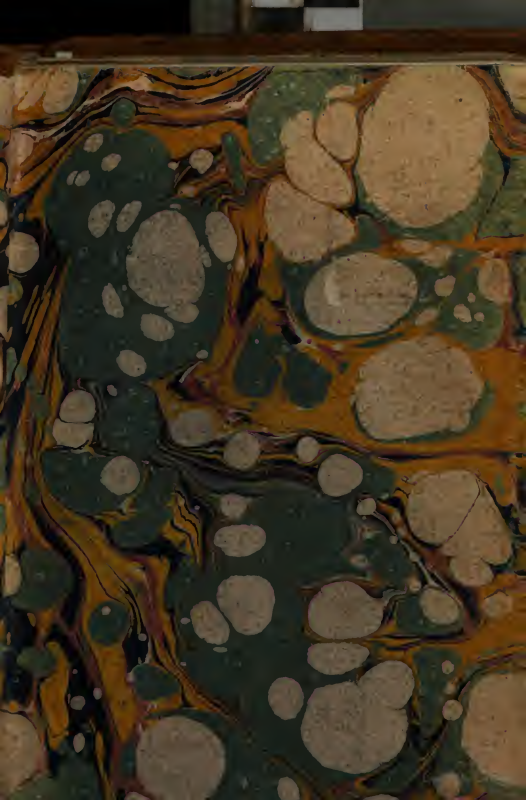
CLVTU

A

65

NAPOLI







~~11h 663~~

XVIII A 65



DIRECTORIE
TEACHING THE
WAY TO THE TRVTH IN A
BRIEFE AND PLAINE
DISCOURSE AGAINST
the heresies of this time.

(* * *)

WHEREVNTO IS ADDED,

A SHORT TREATISE AGAINST
ADIAPHORISTS, NEVTERS, and such as
 say they may be saued in any Sect or
Religion, and would make
of many diuers sects one
Church.

1. *Cor. 2. Veni non in sublimitate sermonis aut sapientia.*

I came not in loftinesse of speech or of wisdom.

Psal. 63. Sagittæ parvulorū factæ sunt plaga eorū.
 The darts of little ones are made their scourges.

3. *Reg. 3. Dabis ergo seruo tuo cor docile.*

Thou shalt give therefore thy seruant, a hart easie to be taught. Salomon.

1852

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA

ALPHONSA



ADMODVM

REVERENDO IN CHRI-
STO PATRI, ERVDITIONE,

pietate, & morum integritate con-
spicuo, GEORGIO BLACKVEL-
LO Archipresbitero, totiusq; cleri
*Anglicani Ordinarii, intra Bri-
tania fines laborantis, & con-
stituti, moderatori, & rectori
optimo, RADFORDVS.*
in Domino salutem.

(* *)



N vsus veteris illius taberna-
culi, non solum a principi-
bus olim dabantur (dignis-
sime præsul) gemmæ, aurum,
argentum, lapides Onychini, & dona-
ria quæq; prætiosiora: sed ab alijs eti-
am infimæ sortis hominibus, sponte &

promptissimo animo offerebantur, si non oleum ad luminaria concinnanda: tamen pili caprarum, aut pelles arietum rubricatæ. Neq; in restauratione templi, & murorum *Hierusalem* reædificatione, post insignem illam captiuitatem *Babylonicam*, a Deo per *Nabucodonozor*, propter peccata populi, genti *Iudaorum* inductam; omnes cum *Eliasib* Sacerdote magno, & fratribus ejus ædificauerunt portam gregis: aut cum filio *Iosue* principe *Maspha*, contra ascensum firmissimi anguli, collapsi, muri ruinas extruere; aut cum *Baruch* montem tenere potuerunt (quidam enim portam piscium texuerunt, alij vero in valle, & ad furnos, & ad fontes loca inferiora occupantes, muri fabricam confurgere fecerunt) & sic per summos, & infimos (vt ædificentur muri *Hierusalem* vbi solummodo holocausta & debitæ laudes Deo persoluantur) perfectum & consummatum est opus. Sic nimirum disponente spiritu sancto, & nos in veteri illo populo (cui omnia in figuris contingebant) erudiente, vt quisq; in loco, in ea, inquam vocatione, inquam

a Deo vocatus est, permaneat & ædificet in salutem suam, vtilitatem proximi sui: vt sic viuus ex lapidibus, animis viz. fidelium, extruatur murus sanctæ ciuitatis *Hierusalem*, domus Dei, quæ (astipulante Apostolo) est Ecclesia Dei viui, columna & firmamentum veritatis. In huius muro qui ædificare aut ruinas refarcire moliatur, sit paruulus, sit inops, sit a *Sanaballat* irrisus, siue a principibus, siue a sapientibus huius mundi contemptus; tamen quoniam firmum habet fundamentum (ad sit tantum debita perseuerantia) sicut mons *Syon* non commouebitur in æternum. Extra hunc murum qui ædificat, quisquis est, destruit; hostis est, alienus est, non est cum Christo, qui non est in corpore Christi, cuius solius ipse est saluator; & qui non colligit cum illo, dispergit. Merito igitur cecinit Prophetæ: Elegi abiectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum. In hac domo, qui segregauit me ab utero matris meæ (licet abiectissimum & indignissimum) per gratiam suam inhabitare fecit,

hujus decorum diligere, in hac omnibus diebus vitæ meæ locum concupiscere, hujus ruinas dolere, huic pro viribus inservire, & vocatione instituit, & præceptis deinxit, & innumeris indies beneficijs, infinitisque donis magis magisque allicit: in tantum (vt verum fatear) quando concupiuit anima mea (ex visitatione superna) in atria Domini, vox illa, vox tua, (O Deus cordis mei, O vnicum solatium & præsidium singulare meum) dulcior præ cæteris aliquoties auribus meis insonuit: cum ex intimis meis præcordijs optauerim cum Propheta vt annuntiem omnes prædicationes tuas in portis filiæ *Syon*. In hijs portis (quas sic diligit Deus supra omnia illa tabernacula jam obsolescens & antiquata, licet olim sancta & modo cum honore sepulta) quamuis nec cum primis illis principibus & luminibus orbis terrarum, dominiciq; gregis ducibus summis, fundamenta prima ponere, valuas sanctificare, nec in eas obrizum, aut aurum purissimum cum lapidibus prætiosissimis inferre possim: neq; cum

stellis

stellis illis in perpetuas æternitates mi-
 cantibus, scilicet doctoribus sanctis
 (qui omni scientiapræcellentes & ve-
 ra virtute præditi fuerunt) ne minima
 quidem ex parte sim dignus haberi,
 qui etiam de thesauris suis promentes
 noua & uetera ascensum fecerunt con-
 tra firmissimum angulum, mysterio-
 rum, profunditatem, indagantes, &
 in montibus sanctis sacrarum scriptu-
 rarum ædificantes, & inhabitantes die
 ac nocte tanquam lucernæ super can-
 delabrum positæ vniuerso mundo il-
 luxerunt, quique pennis columbæ de-
 argentatæ exornati, & ipsi probatum
 argentum vestesque prætiosas in taber-
 naculum, & gazophilatium templi
 intulerunt: neq; denique licet cum
 purpuratis patribus, excubitoribus do-
 mus Dei vigilantissimis, nec quidem
 cum mediocribus, nedum huius tempo-
 ris præstantissimis, theologis, hyacin-
 thum, purpuram, coccumq; bis tinctū,
 ad velandum, siue regendum; æs ad su-
 stentandum, lingua Setim ad facta testa
 domus Dei tenenda conferre valeam:
 tamen cum inferioribus ministris ex

ædificiorum fragmentis, lapillos con-
 gerere, & per sic congestos murorum li-
 cet fundatissimorum cicatrices obduce-
 re, foramina seu abrupta quæq; cum
 trulla mea cæmentaria obstruere, oppi-
 lare, & pro viribus meis adimplere, ag-
 gerem vero ædificij, si non firmiorem
 hostibus tamen ciuitatis Dei, per rude-
 ra humumq; aggestam magis inaccessi-
 bilẽ facere statui, mecumq; animo meo
 firmiter decreui. Fretus igitur miseri-
 cordia ejus, qui viduæ pauperculæ nu-
 nus, æra minutissima, offerentis, bonoq;
 animo majora volentis, præditiõrum
 muneribus non respuit, hoc qualecunq;
 opusculum, tanquam capita rerum fi-
 dei fere omnium, hodie controuersarum,
 breuissime complectens, crassa (vt ai-
 unt) *Minerva* contextum, & simplici-
 orum captui maxime inseruiens, ma-
 gisq; accommodatum in thesaurum do-
 mus Dei projectum, & æquo iudici-
 j tui libramini subiectum ab omnibus,
 ad consolationem fidelium, & conuer-
 sionem infidelium sub benignissima tu-
 tela tua, legendum humiliter obtuli.
 Cui enim alij ego Presbiter licet indig-
 nus

DEDICATORIA.

nus (vir ornatissime) hunc meum laborem magis dicarem, quam tibi, quem *Archipresbiteratus* titulo dignissime notatum, seu insignitum, non pecunia, cupiditates, ambitio, aut secularis potentia, non priuati studium, nec vllum temporalium desiderium, sed bonæ artes, literarum ornamenta insignia, cum eximia quadam charitate in omnes, cæterisq; veris virtutibus cōiuncta ad hunc honorem euexerunt. Te igitur præ cæteris mihi potissimum elegi, cuius manibus hoc opus, vtcunq; exile & indignum, offerrem, & merito: cum enim doctrina, lectione, iudicio, præpolleas quis fere satius aut errores meos emendare, aut errata corrigere, aut si quid forte laude dignum fuerit, per bona tua verba, & hilarem vultum gratius acceptare, aut mihi fructuosius respondere possit; cum vero animi, humilitate, charitate, alijsque virtutibus præcellas, si quid a me dictum fuerit communi vtilitati, maxime patriæ nostræ expediens & accommodatum, non segniter aut indiligenter præterire, sed humanissime amplecti dignaberis; quod

quod si quid non tam ad rem a me aliquando dictum est, aut forte aliquid offensum fuerit, non propterea statim omnia cum supercilio, nasute rejicere, aut cum fastu contemnere, sed potius cum lima tua dexterrima perpolire, aut cum virgula censoria corrigere, pro insita tibi humanitate & clementia velis. Præterea cum providentia diuina cæteris prælatus eo loco sis, ut iusta autoritate præmineas, si hic libellus (censoribus varijs abnoxius) sub bonis auspicijs & debita approbatione tua in lucem prodeat (absit verbo inuidiæ) nemo inter nos fere melior aut excellentior te facile inueniri potest, qui eum a Criticorum stylis iniquis æmulatorum corrosione, aut ab obtrektorum vipereis morsibus inuidorūve serpentinis dentibus fortius defendat, ineque dignius ex omni parte tueatur. Tantum abest ut domesticorum, aut fratrum nostrorum in hac causa objurgationum verear: ut te duce iuxta militis Cataphracti in aciem prodians, ne hostium quidem communium amenatam hastam & venenata jacula
aut

aut feruissimorum inimicorum atrocissi-
 mos ictus vltimo modo pertimescā. Deniq;
 cum sis doctissimus, est quod sperem, vt
 has lucubratiunculas meas, vtcunque
 raptim & in subseciuis operibus cōtex-
 tas, etsi non a docto profectas: tamē ab
 eo, qui fuit semper amantissimus litera-
 rum & literatorum omnium, cōpositas
 saltemq; a doctissimorum fontibus ex-
 haustas siue depromptas, sis eodem om-
 nino animo quo oblatae sunt accepturus
 precipue cū ingenij & ingenuitatis tuæ
 sit, non tam personæ alicuius indignita-
 tem, aut muneris tenuitatem expendere
 quam offerentis animum, vota ac fidem
 ponderare: prudentiæque pietatisq; tuæ
 linum fumigans non extinguere, no-
 uellaque germina aut novos foetus non
 excindere: sed animos propensos in
 bonum, Ecclesiæ, & conatus omnes
 communi vtilitati seruientes, dictis,
 factis, exemplis, conseruare, alere, au-
 gere. Quod cum facis, sicut tibi sub-
 diti a te, vti arboris rami a radice por-
 tantur, ita vt propediem maiores inde
 fructus erumpentes expectes, multa
 faciunt. Nam & animos tuorum erigis,
 &

& præclarissimum omnium virtutum
 exemplar præbes, unde nobis omnibus
 egregiam operā nauare possis, vt maio-
 res indies progressus in virtute & sana
 doctrina habeamus; vt in charitate
 (quod est vinculum pacis & vnitatis)
 radicati atque fundati, contra omnes
 Diaboli insidias, & hæreticorum pra-
 uissimos insultus, firmiores stare, om-
 niaque ignita tela inimici facilius supe-
 rare possimus. Hoc igitur opusculum
 tibi dedico, illud tuis manibus offero; &
 si forte ad vtilitatem populi, prælo dig-
 num videatur, vt sub patrocínio tuo
 in lucem prodeat suppliciter oro. Qua
 in re pro certo scias non quæro meipsum
 aut gloriolam meam, quæ nihil est (cum
 in hoc libello ex professo & verborum
 fucos, & Rhetorum flosculos deuitaue-
 rim) sed cum miserear turbā, & doleam
 patriam labentem, & fere iacentē, quæ-
 ro pro modulo meo populum in viam
 veritatis, errantem reducere; patriæ rui-
 nas pro viribus meis resarcire; & sic
 gloriam Christo & Deo in Ecclesia sua
 restituere. Sane attendens inter quos vi-
 uimus, & quomodo caute oporteat am-
 bulare

bulare ne quid grauius a me contra sæ-
 cularium statum huius regni principum
 (salua semper veritate) dictum foret di-
 ligentissime precauebam; tamen siquid
 forte a me aliquando vehementius di-
 ctum sit quam status huius temporis ac
 loci patiatur, aut vsq; quaque omni rei
 tam æque conueniat, aut in omnibus
 expediat, certe iste feruor mihi tantillū
 concedendus est, quem honor Iesu mei,
 & inuicta veritas imperarit. Tamen si
 quando hæc scripta mea (si forte digna
 fuerint) a charitate tua utcunq; cursim
 (licet non persunctorie vt spero) perle-
 gantur, si quid in eis quod doctas tuas
 aures offendatprehenderis, obsecro
 vt statim expungatur: Si ineptum, me-
 lioretur: si quid erratum, corrigatur:
 si quid a me liberius dictum sit, quam
 pro statu huius temporis, cautius ponat-
 ur: denique si hoc opus ex omni parte
 indignum fuerit vt lucem videat, om-
 nimodo supprimatur. Cum igitur hoc
 opus qualecunque est, me ipsum, & om-
 nia mea tibi refero, & iusto tuo iudicio
 subiicio, nō est (vti spero) vt quisquam
 me arrogantia, temeritatis, aut impru-
 dentia

dentia iuste arguat aut infimulet: sin
 candido calculo hosce meos labores, &
 conatus approbaueris, & serena fronte
 susceperis, si forte alijs sic tempore pro-
 fecerint, sicut maximum fere meritum,
 tibi inde iure debetur: ita vires ingenio
 & animo meo addideris, vt maiora &
 magis ardua pro communi bono certa-
 mina, si non inscriptis, tamen in factis
 quotidie aggrediar. Non ignoro quam-
 plurimos doctissimorum virorum libros
 cōtrouerfiarum apprime eruditos etiam
 in vulgari nostra lingua conscriptos ex-
 tare, quos qui bene perlegerint certe
 cōtra Hæreticos Spartam nacti videan-
 tur: sed hij plerique magni voluminis,
 quique de vno fere articulo in re fidei
 pertractantes, cum non seruiant omniū
 sensibus aut captui, tu nec omnibus ob-
 uiij sunt, nec pro varijs huius mundi ne-
 gotijs perlegendi, quibus sicut nō quic-
 quam detraho, sed omni laude dignos
 existimo, ita alijs eiusmodi recens forte
 cudendis atq; diuulgandis ex hoc meo
 opusculo nihil præripio. Catachysmi ve-
 ro nonnulli (maxime ille venerabilis
Canisii Societatis IESV Theologi summi,
 nuper

nuper Anglicæ traductus, meritoque non sine magno multorum fructu impressus) quamvis summam fere omnia doctissime complectantur: tamen experientia teste rudes & indoctiores eos non usquequaq; tam bene intelligunt, neque quidem tam minutis rebus præsertim questiunculis nostratum tam magni viri se facile dimittunt. Hic vero meus libellus (seu Enchyridion) velut humi repens, sicut fere omnia hodie controuersa breuiter (etsi promiscue) cum adhortatiunculis ad sanam fidem & mores emendandos summam docet, & præcipue de iisdem inde pertractat, ita indoctorum & simplissimorum ingenijs dimissus siue subiectus iisdem sese facillime accommodat, quod quidem opus (ex quorundam instantijs (qui rationem quantulamcunque de omnibus modernis fidei controuersijs in vno libello sibi reddi vehementer postularunt & efflagitauerunt) a me iam pridem compositum est: Sed cum essem partim serijs quibusdam negotijs impeditus, varijsque curis implicatus, partim a falsis fratribus proditus, & elusus,

&

& ingrauescente persecutione nullo diu
 loco quiete stare perpessus, sed a com-
 muni hoste ad mortē fere quæsitus. Hjs
 inquam alijsq; impedimentis rebusque
 cum essem distentus, iste libellus non
 editus, sed quibusdam meis amicis no-
 tus, & ab eis desideratus situ obductus
 iacebat, interim nonnulli vt promissis
 starem & eum in lucem emitterem
 expetierunt, quibus cum amplius re-
 fragari non possem, non diutius eos dif-
 ferendos putavi; sed ut eorum pijs de-
 siderijs satisfacerem me accinxi, & vt
 hoc perficerem (quamuis adhuc in me-
 dio tribulationum positus) quantum in
 me est, feci. Itaque *Autographum* apud
 me tenens, hunc libellum nonnullis in
 locis locupletatum transcribendum &
 charitati tuæ mittendum curavi; unde,
 confido in Domino, feci, quod
 meum est: ne paruulis petentibus pa-
 nem non sit qui frangeret eis, tuum erit
 facere, aut vt hoc opusculum tanquam
 horridum & abortiuum reijciatur, &
 conspuatur; aut vti opus pernecessa-
 rium & vtile, vtcunque fero emissum
 & postliminio receptum, a bonis om-
 nibus.

DEDICATORIA.

nibus obuijs (vt aiunt) vlnis ample-
ctatur, quod & opto ad vtilitatem Ec-
clesiæ, & laudem nominis sui qui est
benedictus in secula. *Amen.* Christus
Dominus ad pacem bonorum, & Ec-
clesiæ Anglicanæ ornamentum e-
gregium, te mei memorem, di-
utissime, & vbiq; incolumem
conseruet, vir eximie & ad-
modum Reuerende pa-
ter. 27. Martii.

I 5 9 9.

*Reuerentia vestra filius observan-
tissimus, particeps in tribulatione,
& in Christo conseruus.*

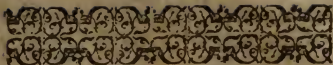
I. R.



A

THE PRINCE
TO THE PEOPLE

My dear people,
I have the honor to acknowledge
the receipt of your letter of the
10th inst. and in reply to inform
you that the same has been
forwarded to the proper
authorities for their consideration.
I am, Sir, very respectfully,
Your obedient servant,
J. B. [Signature]



THE PREFACE

TO THE READER.

nderstandinge by a freinde of myne, not longe agoe, that one of familiar, and olde acquaintance of his, was desirous to knowe the truth in matters of religion; and to haue the truth set downe in writing, for his better memorie, & stay in this greate diuersity of mens mindes, and sundry opinions at this day: I was loath at first to enterprise the matter, for that I knewe, that there be written books most ample, and learned of all matters of controuersie at this present farre beyonde my learning, and I kyll; wherein the Heretiks of our tyme, be moste euidently confuted: and the truth moste plainly open, sett downe, and declared; able to satisfie any man in consciēce whosoever, that with lowly spirit, and desire of truth, will consideratly and throughly read them. Yet considering many men in this troublesome tyme there be (that be desirous to knowe the truth) either cannot attayne those books, or be not of ability to buy them: or if they be, yet not at leasure to read them: or not of learning, and capacity sufficient well to conceaue of them; fearing likewise lest if any at my handes shoulde desire to knowe GODS truth, and I

The Preface

hiding it from them , for want of discharge of my duty , might highly displease G O D, (to whom I am to make an account,) & that I might iustly be reckoned amongst those , whom God by his holie Prophet complaineth of, Paruulipetierunt panem. My little oues that is poore simple soules , desirous of the trueth , & their saluation haue desired bread, the foode of GODS worde, and the Sacraments, & there was not that would breake it vnto them ; Though there be many others of my Brethren , that doe , and can doe it farre better , I being the least , and vnworthyest of all: Yet for these and diuerse other considerations, & especially for discharge of my duty, at this present, I haue breislie , and plainly for the simple sorte , set downe my mynde , touching the cheifest matters , of controuerxies in religion in this tyme , wherby an vnlearned man, may easilie by him self, or another, finde out sufficient authoritie to satisfie his minde , touching the trueth of the most matters of religion in question at this day : wherein be not afraide (good countryman) but be bolde I warrant thee , by such authority as I haue set downe to presse , and charge the greatest Heretike in the worlde . For he may wrangle & wrest , and seeke many narrow shifts : but in the ende , he will bewraye his owne weaknes ; For this vndoubted , and infallible Catholike Church and trueth , may for a tyme in some sorte be oppressed: but neuer suppressed nor hidde it may be gainsaid , but in the ende canot be withstoode , no more then that Idoll Dagon could stand , but in presence of the Arke of the liuing
G O D,

G O D, was throwne downe & burst a sunder :
not for that in me any such exquisite matter may
be founde ; but because I leane of such sure
grownds, & authority, that possible cannot faile.
For euē as at the noone day the light of the sunne
cannot be denyed ; so there is a certaine truth so
plaine, that by no guylefull falshood in wordes,
nor deceitefull coloured speeches, can in any
wise be darkned, or ouerthrowne ; which trueth
to speake and teach, if man shoulde cease ; the
very rockes, and stones might crie out. But for
that I write this little treatise, to informe especially,
an ignorant, and vnlearned man : therefore I
haue accommodated my selfe as much as I could,
to his vnderstanding, vsing plaine wordes, and
now & then ofte repetition of things that to the
learned be not needfull, and may seeme redyous.
Wherefore if this writing chaunce to fal into the
handes of the learned, they may looke for no fyne
phrases, or rhetoricall termes, at my handes ;
neither in writing hastely haue I obserued that
order, and methode, which otherwise were re-
quisite. Only, let him remember to whom I
write : & for whose sake especially, I haue written
this ; which if not so sufficiently as I would wish,
yet at least wise, it may be an occasion to some
other, that cā doe it better, to make a more large,
and profitable discourse. In the meane tyme if
this my poore labour, and indeauoures, may doe
any good ; be an instrument, or meane, to con-
uerte to **G O D**, or strengthen, Yea but the
least, or weakest soule in the worlde : I thinke
my paines well bestowed, and attribute thou no-

The Preface

** Excepte
that per-
relie in 2.
or 3. cha-
pters onlie
of the B.
Sacramēt
of the Al-
tare, I
haue not
onlie al-
leadged,
some au-
thorities,
of the holy
Fathers,
gathered
by a lear-
ned, and
late wri-
ter, but al
so therein,
now and
then haue
used some*

thing to me, but giue the praise, & thanks wholly to G O D. But if (vppon iust occasion) in writing so in haste and that I assure you with out any help of bookes, * trusting only to my slender, & weake memorye of that I haue heretofore reade or in schooles heard of my masters: if I say in touching of so high misteries so many, and waighty matters, I in any sorte haue sayled, or gone one iotte astray from the common receaued faith, of the true Catholike, and Apostolike Romane Church (as by G O D S gracious assistance I trust I haue not) yet if there be any of my learned Catholike Brethren, that can fynde any iust faulte, or error herein: I will not obstinately defende yet, (as Heretiks doe) but humbly thank e him, that will friendlie, & charitable, either correct it him selfe, or warne me of it, that I may correct it my selfe, & amend it. For I as a fraile mā may easily erre; Yet wil I boldlie say, with that learned * Father, I will neuer be an heretike: by G O D S grace, as alwaies submitting my selfe; and all my sayings, and doings, to the censure, iudgment, and correction of the holy Catholike Church, that I knowe cannot erre. Neither haue I heare written any large discourse of any thing: but only touched as it were the toppes of things with what breuities I mighte, makinge the vnlearned to vnderstand. But this I beseech you, if at any tyme you perceaue me to enueigh sharply against heretiks or their fallie dealings, & abuses; that you would not take yt, that I doe it for any wante of Charitie, towards them, or for hatred against their persons: but only in respect of their vices, and
damnable

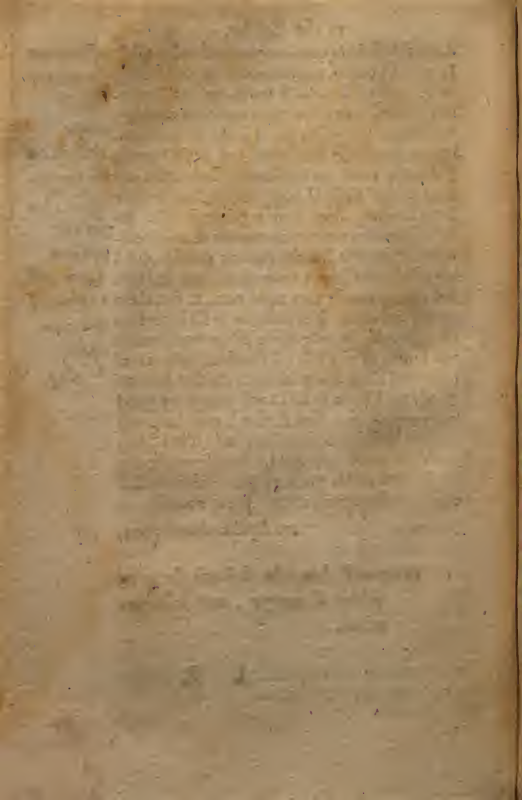
to the Reader.

damnable sects, & heresies, wherby they hurt the- *of his owne*
selues, and others, and slaunder the trueth. For it *speeches*
is the zeale of G O D S cause, and the Catho- *whose*
like trueth; that some tyme more vehemently, *name*
causeth me to speake; for it is not the most ma- *though v*
litious heretike in this lande; nor all the heretiks *ry memo-*
(though neuer so maliciouslie they seeke our *rable, yet*
bloude) but G O D is my witnes; I am so farre *for the*
from wishing them harme (though olde in- *present*
festred diseases must be cured with sharpe medi- *upon inst*
cines sometymes for the patients good) that I *reasons, I*
would lay my hands vnder their feete and kisse *doe con-*
the very grounde they tread one, to doe them *ceale.*
good; and winne their soules to G O D : which ** Aug.*
though with the losse of my life it were donne:
yet I trust in G O D ; I shoulde thinke it well
bestowed. But if my laboures can doe such no
good: yet I hope G O D will accept my good
will; and desire. And if that I may herewith
doe any well disposed person good: Then I be-
leeue him whosoever that I, a sinful wretch; may
be pertaker of his good prayers; which is all I
desire for these sinfull paines. Fare you well.

10. Aprilis. Anno 1594.

*Written by him who desireth the good
of his Countrey, and saluation
of all.*

I. R.





CHAP. I.

OF THE TRVE WAY to saluation.



Ood Sir, touching the truth of those matters you desire to know: First, assure your selfe for certaine, there is but one truth; from which, whosoever obstinately swaruerh must needs be a lyar, & so not of God, but of the Diuell the father of lies. Secondly, to knowe the truth, you can enquire of none more certaine; the of him, who is truth himselfe, who calleth himselfe *via, veritas, & vita: the way, truth, & life*. A way by grace; truth by infallible direction; & life by fruition of his glory, that is Christ: him, if you follow the true way, you shall not walke a-stray; him, the light and fountaine of truth, if you

B

chiefly

chiefly respect, you shall not erre, nor be ouerwhelmed in darknesse, and so neither here want the life of grace, without which the soule cannot liue: nor so consequently of Gods glory, without which the soule liueth in euerlasting death: without which life of grace here, & glory there, better it had bin neuer to haue enjoyed this mortal & transitory life. For *what profiteth it a man*. (saith that euerlasting truth) *if he winne the whole world, and loose his owne soule?* The beauty of which soule of man created by God, whilst it remaineth in state of grace, is so great, as framed to the likenesse of almighty God; the dignity so excellent; as being fellow and coheire with Christ: and the price of such value, as redeemed with his pretious bloud; which beauty of mans soule, is soiled, b'otted, quite lost, yea become like vnto the olde and crooked most vglie serpent the Diuell by sin, ignorance, & forgetfulnesse; to be brieft for want of knowledge, and following of the truth, which is Christ, who said he that followeth me, walketh not in darknesse, but shal haue the light
of

of life. Assure your selfe then (my good Sir) that it is the sweete motion of Gods holy spirit that inclineth your desire to know the truth, which is of such inuincible force, that it stayeth it selfe in God only, I meane as the finall, and chiefe end of truth. For wine may be strong, women faire, Princes mighty, *Sed omnia vincit veritas, But truth ouercommeth all things.* Enquire then of Christ the infallible truth of those things you stand in doubt, and you shall be sure neuer to misse the way: so that you so enquire that you follow him with perseuerance to the end, which is obteyned by Gods grace in perfect humility: without security, presumption, or trust in our selues as of our selues, but working with Gods grace our owne saluation, chiefly reposing and staying our selues in the helpe and mercies of God: and so in matters of faith, yea and good workes also, a man, I meane, may be in sure hope, and confidence neuer to misse the way. I haue you will saye, enquired thus of Christ, but I finde diuers professors of Christ, quite differing a sunder in most weigh-

ty matters of high mysteries of Faith, Religion, Sacraments, Ceremonies and of euerlasting Saluation; and yet all parties glorie of the truth. How may I then an vnlearned man discerne the light of the truth, from amongst so many monstrous cloudes of darknes. Hear therefore what Christ saith, the truth that cannot fail, wel consider, I say, the rule he setteth downe to know the truth, from the dissembled cloake of trueth, which is pernicious falsehood, and deceitfull flattery. These be his words, *Many shal come in my name,* *Mat. 24* & say, *I am Christ,* & shall deceiue many: and againe shall saye, *Beholde here is Christ,* *Beholde him there*, as one sorte of people who at this day glory of christ; The worde of the Lord and the Gospel, say, beholde you shall finde Christ in a parte & corner of *Germanie*, in *Saxony*, in *Wittenberge*, in *Denmarke*, as the *Lutherans*, who affirme that man hath no free will, and that God is the author of euell, aswell of the treason of *Iudas*, as of the election of *Saint Paul*. An other Sect as of *Anabaptists* that oftentimes abuse Baptisme and confound all good
 ciuill

ciuill and politicke gouernment, to the extirpation of Christian Princes and all gouernors, saye you shall finde Christ, the truth onely with them. Another sort of men called *Calumists* and *Protestants* who raigne at *Geneua* & here especially in *England*, affirme Christ and the truth of the gospel to be only with them, these men say only faith iustifieth, & leadeth to Saluation, they deny Christes Blessed Body and Blood to be really, & substantially, truly present in the most Blessed Sacrament of the Altar: These men deny prayer for the Faithfull departed, inuocation of Saintes and the like. An other sort be called the Family of loue, who after their prayer, preaching of Christ, and the gospel, as they terme it, doe worke as it appeareth by their ill fruits, the workes of darknes & things, inconuenient to be named. An other Secte called *Puritans*, would pul down Churches, & also confound ciuil gouernmēt. It were too long to reckon vp al, far differing in opinions condemners of one another, and yet all professours of Christ, the truth, and the Gospell, and yet as I said before, as there

is one very God, so but one truth: *One*
Ephes. 4 God, *one Faith*, *one Baptisme*, and yet
 euery one of these wil not stick to say, be-
 holde heere is Christ; and the truth with
 vs, in this corner of the world, and an-
 other as stillye againe; beholde hee is
 there in another place: Is Christ deuided?
 No: but marke Christs rule, who forwar-
 neth vs all of such that wee goe not out
 after them (out of the vnity of faith and
 the holy *Catholicke Church*, that is, with
 out which no true Saluation can bee
 found) to followe them. If they say vnto
Mat. 24. thee saith Christ, behoulde *In deserto est;*
& ecce in penitralibus, He is in the desert
 and secret parlours, *Nolite exire; nolite*
credere, Goe not out after them, that bee
 so deuided amongst themselves, *Do not*
beleue them. And yet hee giueth vs a
 more certain marke how better to know
Italem. them. *Many false prophets saith Christ,*
shall arise & deceiue many, they shall come
in sheepes cloathing, But inwardly they bee
raising Wolues. And then lo he giueth
 vs a note to discern them by saying, *You*
shall knowe them by their fruites. For a
 good tree cannot bring forth ill fruites,
 nor

nor a bad tree good fruits. Let vs then see the fruites of these Sect-Masters, and newe Gospellers that giue vs such gaye words & promises. Christ by his word & example commaundeth & teacheth vs to pray much, fast often, which his true followers haue euer duly obserued, these men pray little, fast lesse. He biddeth enter into life euerlasting, by the straight way of penance. They preach libertie, as they say, of the Gospell; but by experience wee see it tendeth to that end, that euery one may with out controulment, liue as he lust in loose liberty of the flesh. God sometimes in this Country for a thousand years together welnere, was in religious houses with continuall prayer of our forefathers serued night & day: these men account such continuall prayr lip-labour, pull downe godly houses & Churches, but raise fewe; to be brieft amongest them iniquity aboundeth, but Charity waxeth cold, wherein our godly predeceffours so greatly excelled; As in building vs so many Churches, chappels houses of prayer and religion, to honor God in so many hospitalls to nourishe

& maintaine the poore needie orphanes and widowes, so many colledges in our Vniuersities to traine vp youth in virtue and learning now greatly decayed, as wanting the auncient orders & wonted discipline therin, appointed by the Founders. Where is that humility, that modestie, that obedience to parents, and superiours as of olde? Where is that feare of God, that fidelitie & true dealing amongst men, that was wont to be? Be either now seruants more trustie and obedient to their Maisters, Wiues to their Husbands, Subiects to their Princes? Is now iustice better executed then a foretime, that the poore oppressed haue no cause to cōplaine? Doe those that enioy liuings giuen by our forefathers to the Church keepe better houses then their forefathers, that liued without such liuings? doe Ministers nowe bestowe the goods of the Church more liberally vpon the poore, then Priests before time? doe they liue nowe in any sort chastlie with wiues, as many married christians of olde? howe farre then be they from the chastity of most reuerend continent Priests

Priests of all ages: nay rather are not almes-deedes decayed, charity abandoned, chastity fled away: be these the fruits of Protestants, that make vs such gay promises of the pure & sincere profession of the gospel? If then you beleeue Christes words to be true, that the tree must be knowne by the fruites, these brochers then of the fifth gospel, that bring forth such cockle, darnell, & bad fruit, note and knowe them most assuredly not for true, but false Prophets, Ministers of the Diuel, the father of lies, *Antichristians*, not lambes, but wolues in sheepes clothing, not Ministers of the word of God, but of their owne phantasies, and foolish proud conceites, deuourers of your souls, whom you ought to flye, as from the face of the serpent, for with their sweet wordes and speeches they deceiue the hartes of the innocent: they confesse themselves in wordes to professe and know God, but deny him in deedes, you shall know them by their fruits. But you will say perhappes there haue euer beene vices amongst men: I graunt you, but not so common and generall.

rall as now they be, and then Vertue of olde was holden for Vertue, and Vice for Vice. But now quite contrary that which is sinne is tearmed by the name of vertue; and that which is vertue is termed vice. So that in place where vertue was exercised now sinne and vice is exalted & raigneth. Againe these New men that brag to be reformers of the worlde and bringers in of light, ought to haue taught vs better manners, then these had, whome they tooke in hand to reforme: which when they doe not, nay bee themselves, and make the worlde worse; It is a sure token they be not sent by God to reforme men, but by the Diue'l to deceiue men; Which foule & wilye serpent, as witnesseth Saint *Paule*. ofte trans-formeth him selfe into an Angell of light; fly then such lying Masters. For their Church and congregation, is not the flock of Christ, but the very Sinagogue of Satan. And that you may better know the true church of god from the false Church of Antichrist, I will set downe, three or foure notes proper to no Church, but onlie the true Church
of

of Christ which if you marke well, they shall teach you in these perilous times, how to know the Church of God and so the true and only way to saluation. For hee that wilbe saued before all things must keepe true faith and religion, and be a member of the church of God. For vnto this Church, as Christs only deere spouse for which hee shed his precious blood all good giiftes be giuen, all heauenly promises be made, in this Church as in his elect vineyard is only found the deaw of his heaucly grace the sweet licour of his holie Sacraments, without this Church of Christ no saluation can be found, this Church is worthily called the ship of *S. Peter*, out of which whosoever at death shall be found, shal bee ouerwhelmed without all doubt in those flouds of eternall damnation. For as at *Noes* floud, none were saued, but those only that were in the Arke, eight persons: euen so we cannot pas through the Sea of this troublesome world, nor arriue to the sure haue of rest with god in his kingdome vnlesse we saile in *Noe and Saint Peters ship; Christs holy Church* which

Mat. 16

which church is nothing else but a congregation of al faithfull people, liuing in one faith or vnity of beleif, vnder Christ their head & his Vicar the cheif Pastor of our souls, *Saint Peters* successor heare in earth, keeping that faith and beliefe that Christ and his Apostles taught and hath beene euer openlie preached in Christs Church without intermission euen from Christs Assention vnto this day, & shal be so without faile, euen to the end of the worlde. For against his Church Christ promised *The gates of hel* (that is the Diuel and al his power, that is al Infidels, *Turkes, Iewes, Heretikes, & Schismatikes*) *should neuer preuaile:* but the true Catholike church hath & more manifestly shall haue in the end the vpper hand, though for a time for our sins, in this and other countries it hath beene fore persecuted and oppressed, yet can it neuer be vanquished or suppressed, because Christes worde shall neuer faile who promised to be with it and assist it with his holy spirit, to the end of the world. Nay the more it is persecuted, the more in the end, it will flourish: as
the

the vine that is pruned afterward bringeth out branches more perfectly and more plentiful fruit. This ship of *Saint Peter* hath bin fore tossed with stormes of persecution frō time to time, but yet by the good guiding of Christ her head, neuer ouerwhelmed. How fore was it shaken when *Nero*, that blōdy tirant and persecuting *Emperour* slew the chief Captaines therof *Saint Peter* and *Saint Paul* at Rome: in which city now Christs Religion by his special grace and by the merits & praiers of these *Apostles*, most flourisheth. What blōdy battailes afterward made *Domitian*, *Diocletian*, and rhe rest of those persecuting *Kings* and *Emperours*, against the same Church, slaying by thousands of Christiāns in one day. The *Arrian Heritickes* aboue a thousand yeares agoe, that denied the Son of God to be of the same substance with his father, as the *Heretickes* of our time now deny him, though not altogether alike, but in another manner, and in another article of our beliefe, according to his worde to be heare with vs in the Blessed Sacrament of the Altar. Those that

that were true Christian Catholickes especially Bishoppes, & Preists were for the truth by them persecuted with fire and sword, both by Sea and land; Yet by the valiant death and constancie of Martirs, and worthy Confessours; who were robbed & spoiled of goods, landes liberties, and liues, by long imprisonment & death (as many in this countrie for the same cause now be) they in the end obtayned ouer the enemies of the truth the victorie, that euen in those very places, where greatest persecution & bloodshed was for the truth, there afterward was of all sorts of people, greatest confession of the truth: Churches and houses of prayer being raised in those very places, where many *Martirs* were hanged & shed their blood: the bloody persecutor dying, and being buried in hell, in eternal obliuion; The glorious Martir now triumpheth and reioyceth with God in Heauen with perpetuall praise and memory of his name here on earth. When the gospel in this country was first preached, a blessed man harboured by *Saint Aibon* nere to Christs

Amphibolus.

time

time, that blessed Martir for his receipt of Christs messenger, and for becoming a Christian shed his bloud, and yet in that very place was afterward a goodly Abbey built where Christ was serued both day and night, and the towne of *Saint Albons* (as of whome it tooke the name) for many hundred yeares honoured God in him, in that place, who before as a traitor and enemie to the Realme and state they put to death. Afterward about a thousand years agoe, when *Saint Augustine the Moncke* was sent by *Saint Gregorie then Pope of Rome* to restore & preach christs faith and religion here amongst *English* men: then amongst the Britons in some sort partly decayed for sinne (as now in a great part of the whole *Isle* it is, if not worse in manie mens hartes, though God bee thanked a Church though litle poore, and afflicted wee haue still) manye mockes, buffets, and blowes, that holy Moncke with the rest of his fellowes had, before they could recall this Country, to the right way of salvation: The storme against them was sharp
for

for a time: But afterwarde with long patience Christ bad the winde cease and there became a great calme: The Church of *England* hauing great tranquillity & flourishing after in religion & virtue, almost a thousand years together, till wicked *Luther*, & a many of his fellowes, runagate Friers, and forsakers of their order, and religion for the desire they had to liue as they lust, in al liberty & pleasures of the flesh, broched a new gospel, I would say raised vp a mōstrous storme of heresy & infidelity troubling the peace of the christian world, & quite ouerthrowing the cōmon-state of Religio here in our Country, till it please God to bid the raging storme cease, which no doubt he wil do, whē it semeth best to his good wil & pleasure, who after a storme sendeth faire weather, & when he hath beaten his children wel, knoweth to cast the rod into the fire, in the meane time in this perilous storme, it beloueth vs to bee well armed (least we be ouerwhelmed) with al vertues, but first & cheifly with true faith and religion.

Chap. II Of the first certaine note of
the true Church.

 Herfore because heretiks the
enimies of truth deceiue sim-
ple soules vnder the shewe of
truth, & glory of the Church,
as though they only were true mēbers of
the same, which notwithstanding they op-
pugn, & pul down. Therefore the first note
wherby you may knowe the true church
of Christ, frō the Church of Satan, is this,
that the Church of God is called Catho-
like, which word Catholike is deriued frō
the Greeke, and in Latine is asinuch
as *uniuersalis*, that is, vniuersall and ge-
nerall; common as it were to al true be-
leuers of all nations: so that the true
Church of Christ, is commonly called
the Catholike church, or at least knowne
of all sorts so to be called, as we are
taught in our Creed to beleue the holy
Catholike Church: so that true Christiā
beleuing men are commonly called ca-
tholikes, & those that be deuided from
this knowne common faith, and Church
of Christ in opinion, be properly termed

*The pro-
per etimo-
logie of
this word
Catholik
is vniuer-
sall or ge-
nerall.*

C

heretikes.

Heretikes. Now lett vs see to which Church this marke Catholike is proper and agreeth, and you shall find it to belong to no other, but only to that church which Heretikes call the *Papish* or *papistical* church, but she it is which they so scornefully miscall, which is in deed the true Catholike church: For our church and true Catholike faith and religion, which they terme *Papistry*, is common to all countries, wheresoeuer heretikes be: but yet Protestants or to speake more plainly heretikes, be not in enery place where catholikes be as for example, heretikes as *Lutherans*, *Caluinists*, or *Protestants*, *Puritans*, *Anabaptists* and the like sectaries deuided from the Catholike church be here openly in *England*, *Scotland*, *Ireland*, *Denmarke*, *Switzerland*, *Iseland*, partlie in *Bohemeland*, yea in some corners of *Fraunce*, *Polony*, *Hungary* and in some prouinces & free states rebells to their lawfull Princes in the inferior and higher *Germany*. For in very few places else in all *Europe*, saue these by me reckoned, shall you find any hereticall estate. To emitt then, that all these

these countries many hundred years together before they euer hard of these new heresies, were al catholike: yet at this day be they neuer so heretical, you shall finde amongst the some opē church of the catholiks, & such as stick not to profes their faith with losse of liberty, goods & liues: as here in *England* though Gods church be opressed by heretiks with taxes, imprisonment & death more then any christians be in the world, yea worse thā vnder that open professed enimie of Christ the *Turke*, who permiteth Christians to liue with liberty of cōsciēce, to haue their churches & Masse opēly, wheras you see how Catholiks here for their faith, lose al their goods, & two partes of their lands, & cannot enioy that quietly neither, but pilled with euery apparitor, & pursueant, cast in prison, restrained of their liberty, and sustaining the like notable iniustices, & disgraces knowne vnto you already & to long to speake, yet notwithstanding be they neuer so sore opressed, beggered or consumed, yet they liue, & after their death new arise in their places so that you wante not at euery assises

and sessions, in euery shiere towne in England Catholikes that there be openly called vpon, and ready to professe their faith; besides many hundreds that lye this day in prison, as in *Torke, Hull, Norwiche, Wisbitch* (where be aboute thirty priests together, most learned and reuerend men, whereof some haue beene prisoners thirty yeares) and aboute an hundred Priests or thereabouts haue beene within the same time hanged, drawen & quartered for the same cause; though it is giue out to the people, it is for treason, wherof they be most innocent, as may appear by their milde death, where they euer pray for conuersion of the Queene and Realme, for recovery only wherof to the Catholike Faith & Religion, they be trained vp in vertue and learning in other countries, and sent hither backe againe; besides many lay men and women, yong and olde, of all degrees, most noble personages, and of inferiour sort and condition, haue and doe suffer to the open testimony of the world, imprisonment and death for the Catholike cause. So that you see here for example

in England, though neuer so poore, and persecuted, yet by Gods gracious mercy and prouidence be Catholikes, and an open protestant Catholike congregation. The like might be saied of *Scotland, Ireland, Germany*, and other countries, that looke wheresoeuer heretikes be, yet Catholikes be amongst them openly, I say knowne to the world. But yet the church of Christ is in farre more large, noble, & worthy countries, wher no heretike dare openly shew his head, no, nor at all, or rarely be found, as in the greatest countries of *Europe* (the corpes of Christendome) as in those most noble Countries *In france* chiefly, *Italy, Spaine Sicily*, and for the most part in the chiefe and famous cities of *Fraunce, Portugall*, and the like prouinces, Kingdomes, and dominions adioyning by North and South, of those Countries; where (God be blessed,) the Catholike faith and Church hath free liberty, vse for preaching, Sacraments and ceremonies, but very few heretikes or none to account in respect, in the most of those mighty Regions, that dares ly avouch, their absurd monstrous here-

there,
 (more is
 the pity)
 may bee
 found yea
 in some
 chiefe ci-
 ties & pro-
 uinces of
 that Coun-
 try.

sies which they deceaue the simple souls
 with al, here in Englad, & other obscure
 corners of the world like lurking thecus,
 that be ashamed to shew their faces be-
 fore men. In somuch that at the last ge-
 nerall counsell of Christendome holden
 at Trent, where the most of all the lear-
 ned Bishopps and Doctours of Chisten-
 dome were gathered together, to dispute
 and appeale controuersies in religion,
 the heretikes of this country, and of all
 others in the world, being sommoned to
 appeare, and hauing free liberty giuen
 them to say what they could for them-
 selues, with sufficient securitie of their
 saufe conduct to and fro; they like men
 of cancred and guilty consciences, kno-
 wing the naughtines of their own cause
 durst not appeare, nor shew their faces
 before the lawfull Iudge, graue Senate,
 and counsell of Christendome; but like
 subtill foxes in their dens, kept theselus
 at home, & so by the consent of all chri-
 stendome, were iustly condemned for
 obstinate Heretikes. Ouer and besides
 al these coutries abouenamed, where you
 see by Gods grace the Catholike church

is openly persecuted, or free and in peace, there be other countries in the world, neuer heard of but of later yeares which now be of late with wonderfull :: miracles conuerted to Christs faith, & religion, both in the East and West *Indians*: insomuch as about 9. yeares past in the latter end of the time of *Gregory* the thirteene of blessed memory, I my self saw there three young Princes come to *Rome*, that came from the vttermost coasts of the earth, out of a Country called :: *Iaponia*, who bee *Antipodes* to the *Romanes*, that is, their secte contrary to theirs, they were 3. yeares in comming, and all to visit the bodies of the Apostles *S. Peter*, and *S. Paul*, & to acknowledge their dutifull obedience to the Apostolike Sea, and to worship Christ & his Vicar here on earth, they were (as worthy) receaued with great applause of all Christian states and Princes in Christ dead má. This holy *Zauier* first in our age preached Christ in *Iaponia*. :: The *Iaponians* though they be as farre, or rather farther distant from the *Romanes* the the *Antipodes*, yet they be not properly *Antipodes* but in some sort, *Antiesi*, or quasi *Antiesi*: for that part of the world which is directly opposite to *Rome* is partly (it seemeth) Sea, partly terra incognita.

stendome, sent backe againe with great
 honour and gifts, and the like triumph
 and reioycing to my knowledge was ne-
 uer in *Rome* before, since our Country
 was first conuerted vnto Christ in *Gre-
 gory* the greats time our holy Apostle,
 that sent *S. Augustine* to preach the Gos-
 pell amongst vs English men. These coun-
 tries newly conuerted in the *Indians*, be
 counerted by *Iesuites*, *Monkes*, and *Fri-
 ers*, so honourable once in our Country,
 but now odious; yea their very names.
 They in those mighty Countries & cit-
 ties far greater then the rest of all Chri-
 stendome, do raise vp houses of religion,
 as fast as we pull the downe: they know,
 or beleue no other faith but only the
Rom. 1. 8 Catho: *Romane* faith & Church, praysed
 with the Apostles mouth to be preached
 through the whole worlde. Heretickes
 here you see in corners of Christendome
 rent and teare in peeces like rauening
 Wolues the flocke of Christ, but they
 plant it in no place amongst *Infidelles*,
 where Christ was neuer heard of before,
 as our Priests and religious men doe,
 which they so raile against in their pul-
 pits

pits amongst ignorant people. But no
 inuail; for our Sauour describeth such
 Wolues vnder the name of hirelings, or
 rather no Pastors, but theeues and rob-
 bers that come in by the window, & not
 by the doore, that feede themselves, and
 not the flocke of Christ, but be like to
 those whereof the Prophet speaketh: *De* *Psal. 53. 5*
ignorant plebem meā ut cibum panis, deuoure
my poore people as meate of bread: It is the
 property of the heretike, *ut furetur, ma-*
etetur, & perdat, to steale, murder, & destroy:
 but not as a good shepheard to feed the
 flock of Christ, and raise vp and build
 the walles of Ierusalem the holy Church.
 Thus you see how the Church of Christ
 is no priuate conuenticle, or tied to one
 or two Countries, or Nations: but it is
 common to the whole world. *A mari vs-*
que ad mare, & a flumine vsque ad termi-
nos orbis terrarum: a visible Church to
 be seene as hee promised by the holyc
 Prophet it should bee, that all Nations
 might haue recourse thereunto: Again *Pf. 113. 3.*
 he promised by his Prophet, it shoulde
 be *from the rising of the Sunne to the set-*
ting of the same: againe *Et aperientur por-* *Isa. 60. 11*

tauræ inguer, die ac nocte non claudenter,
ut afferatur ad te fortitudo gentium, & re-
ges earum adducantur. That her gates
 should neuer be shut, that is, that shee
 should be common to al Nations of the
 world both *Iewe* and *Gentile*: but this is
 proper to no sorte of Heretickes in the
 world, which be inclosed you see in a
 few corners of the same: as *Engalnd* and
Germany. But our commō known faith,
 Church, and religion is Catholike, that
 is vniuerfall, generall, and common:
 not only to these countries, but to all the
 countries of the world where christ was
 euer preached or heard of; *Euen frō the*
rising of the sunne to the setting of the same
againē, and therefore no other Church,
 the true Church but ours only, that is
 the common knowne Catholike, & A-
 postlike Romane Church. First then you
 see, what church hath the first true mark
 which we be taught in our Creede to
 beleue, that is our Romaine Church, &
 no other, because ours and no other
 you see can properly bee called Catho-
 licke, that is common to all Nations.

Chap. III *Of the second certaine note
of the true Church.*

 Econdly this Catholike Ro-
man church, is of greatest an-
tiquity which is a sure note,
or marke of the true Church,
proper to no Church, but onely to our
church, that is the true catholike church.
For this catholike faith & religion, which
at thi s day for example is preached at
Rome, in the *Indians*, & in al the coasts of
the world, is no new fangled vpstart opi-
niō & sect, as *lutherans* & *protestants* be,
whose first rising is yet in our fathers me-
mory, but most ancient that is, both euer
continued one, and the same Faith and
church, for almost these 1600.yeers from
Christes Ascention, euen vnto this day:
whereas the *Protestants* can neither shew
church, chappel, nor congregation of
their faith & religion through the whole
world, till only within these 80.yeres, till
Luther & his fellows, licentious *Lollards*
first arose, if their were anie of more an-
ciēt years as *Wicliff*, *Hus*, *Ierom of Prague*
and the like, yet with their opinions they
held

held other damnable heresies, which the Protestants mislike, as well as Catholics, so that only our Catholike Church, is that which hath continued, not for fourescore yeers, but fiftene hundred & fourescore; which marke so auncient of *Antiquity*, because heretikes want, therefore they cannot be members of Christs Catholike Church, against which, our Sauiour promised: *The diuell and all his power, should neuer preuaile*, but that it shoulde continue from his Ascension into Heauen, to his comming againe to Iudgement, eue to the end of the world, when by his iust Iudgemēt he shal seuer, the good corne, and chaffe a-sunder, & make himselfe a glorious triumphant Church in Heauen, without spotte, or wrinckle. Nowe then, either it must followe, that Christ failed of his promise; which to thinke, or saye, is extreame blasphemie; or else that our Church the Catholike Romane Church, and no other is only the true church, because no other Church but ours only hath bene seene, and openly continewed, and preuailed against the deuil, and all his members.

bers from Christes time to this day. For their church if not you, yet your father knew when it sprong vp; & that of what ground and occasion it rose; that was of Couetousnes, Pride, and whordome; but our Catholike Church hath continued, by most of there owne confessions for a thousand yeares, yea some of them giue vs thirtene hundred yeares, but wee will take to vs, and are able to proue by all auntient authority, and the invincible truth sixteene-hundred yeres nowe well drawing on, that is euen frō Christs time to this day. Wherefore our Church being the only church, that hath euer visibly beene seene, and florished in many times according to the promise of our Sauour his Church shoulde doe: Therefore it must needes followe, that noe Church, but one'y our Catholyke Roman Church is the true Church, as being by farre most antient euen from Christes time. But the heretike hath another shift for this, he granteth with vs that the Church of Christ shall euer continue, but he would haue it, an inuisible congregation, secrett in mennes hearts,

*Though
the church
hath euer
beene vi-
sible, yet I
meane she
hath espe-
cially flo-
rished
since.*

a con-

a congregation knowne to God alone, & to no mortall creatur, saue only to such as be of the same; whereupon he woulde haue the Church to consist of the onely Elect & saued soules, & that there be not of both sorts good and bad in the holie true Catholike Church; which wily shift of the heretikes, we easily shift off, & re-
Mat. 20. proue plainly by Gods word, & his gos-
Mar. 12. pel, which compareth his church, *Vnto a*
Luc. 20. *citty set vpon a hill, to a tabernacle set in the*

sunne, that cannot be hid. Againe, he bid-
 deth vs, if we canot amend our brother,

by brotherly correctiō, *To tel the Church,*
which if he will not heare, account him as a
Heathen, and Publiane, saith christ. But
 how should we tell that Church, or howe
 should a man hear that church, that can
 neither be scene nor heard, but is inuisi-
 ble, as the heretiks would haue it. Where-
 fore you see how slender a shifte this is of
 them, who like theues that hate the light,
 would haue the Church inuisible, con-
 trary to Gods word, & his holy Gospell,
 which biddeth vs to haue recourse vnto
 it in time of neede, as the sure founda-
 tion and pillar of truth, so euident and
 plaine

plaine that it may, and might euer, and
 ihalbe seene to the worldes end, euen frō
the rising of the sunne, to the setting of the
same againe, as was foretolde by the Pro-
 phets. Hereupon the Apostles write their
 epistles to such and such Churches, and
 to the whole Catholike Church, as in par-
 ticular to the *Romanes*, the *Cor.* the *Ephes*
&c. as visible that may be seene, that is.
 This position of theirs (heretiks I meane
 denying the Church to be visible) is so
 false, that before Christs time, whē things
 were but in i haddowe and figure, yet was
 there euer an opē visible Church of God
 whereunto men might haue recourse in
 all doubtēs, especially since *Moyse*s, as
 appeared in *Elias* time, whē it was so sore
 persecuted, that he cried out, *Relictus sum*
ego solus, I good Lord thy seruant am lefte
alone.; and yet aunswere was giuen him
 by God that he had left 7000. in *Israell*,
 besides the wel known citty of *Ierusalem*,
 & *Cath. Iuda*) that neuer bowed knee
 to *Baal*. Loe a visible cōpany at al times,
 yet in the visible church we be taught by
 Scriptures there be both good & bad, as
 appeareth by that parable of the gospell,
 the

3. Reg. 19.

Mat. 13.

the Kingdome of Heauen, that is the Church of God which in holy scriptures is sometimes called the Kingdome of heauen) is compared to a field, where good corne cockle and weed grow together, which our Sauour the good man of the house his Church had let grow both to gether, least in weeding out the cockle the good corne also should bee bruised, and plucked vp, but in the end of the world, then will he by his Angles gather his good corne, his elect people and bind the weed, that is the wicked in bundles to be burnt with vnquenchable fire. For God suffereth wicked men, as saith *Saint Augustine*, to liue amongst the iust; that either they may be conuerred by their example, or else good mens patience by them may be the better exercised; In an other place the church is compared to a net, cast into the Sea gathering good, & bad fishes; & so likewise to the threshing place wherein is both corne & chaffe. So that you see how false the heretiks be, & how contrary vnto the Gospell (whereof before the simple and vnlerned eares they so brag) that would haue

haue the church inuisible that no man might see their wily deceits, and would haue therin none but good, wheras in their Church can be none but bad: but we that by gods grace be catholikes doe according to Gods word affirme that in his holy Church be many good, & none good but onely those of Gods Church, yet amongst those good be some euel, til the last day of paiment when the goats, and lambes shalbe shed, or seperated by the good sheapheard a sunder: so that Gods Church is visible, that is open to the whole world to be seene and knowne and shall so continew euen til the end of the world; take then this for the second most certaine marke of the true Church of God, that our Catholike, and visible church is of the greatest Antiquity and longest cōtinuance. Wherefore none but our church is the true spouse of Christ.

Chap. IIII *Of the third certaine note of the true Church.*



he third most certaine note of the true church is vnity, and consent in all matters of Religion. For as there is on God

D

(as

(as I sayed in the beginning) so one onlie truth proceedeth from him, hee is not the author of dissention, but of peace; as therefore there is one God, so is there but one Church, his onlie spouse. For thus hee saith in his Canticles,

Cont. c. 6. Vna est Columba mea, &c. My dōue is one, as shee is one, so is shee no, nor cannot possiblye bee deuided into diuers sectes, factions, and opinions in faith and Religion, for so shee shoulde not bee one but manye, and so not of God which is one, and hath chosen her for his onlie spouse, and euer according to his promise guideth her

Heb. 13. 8 with his holie spirite, saying, *Hæc & hodie ipse, & in secula*, who is one and the same, yesterday, to day, and for euer: heereupon it commeth that by the guiding of Christes holie spirite, euer resident and directing his Church, that therein is not preached one faith this day, another that, nowe this yeare, one thing, an other yeare, an other, as Heretikes doe that can neuer agree among themselues in opinions, but the same faith that was taught in the beginning

ginning by christ & his Apostles in matters of Faith & Religion, the Church of God euer most soundly keepeth pure vndefiled, as we be able to proue by authority of Gods wordes, and all auncient Fathers, and the same Faith that we Catholikes holde here in *England*, the same they holde in *Fraunce*, *Scotlande*, *Irelande*, *Germany*, *Poland*, *Dalmatia*, *Italy*, *Spaine*, the *East* and *West Indians*, and so to the vttermost coastes of the worlde, not differing a iotte in points of religion, and due administration of the Sacraments. But if you see howe finely heretikes accord, you shall see them like *Samsons foxes*, with fire tyed in their tayles together readye and of one accord to burne vppē the good corne of Christ, but their heads quite contrarye from each one another, readye to bite one another in peeces, neuer agreeing in opinyons, but sharplye vvriting against one another, condemning one another to the bottomelesse pitte of Hell. For *Luther* that was their first father, and broke downe the walles and so was fallen with pronde *Lucifer*

Jud. 15.

from the kingdome of heauen, frō Gods
holye Church, did hee long continue
thinke you in one opinion with himselfe?
No; for besides that in one and the same
matter in some one booke he is contrary
to him self; he changed his opinions day-
ly to worse and that diuerse times. For
first of pride, and couetousnes he founde
fault at the manner of dispensing of par-
dons, and in the ende denied the *Pope*,
pardons, and all: what said I, Pardones
Saints, & Sacraments to, especially pri-
uate Masse, (as he termed it) and the
most pure and vnbloudy Sacrifice of the
Altar, propitiatory both for the quicke
and the dead, and that by the helpe &
counsell of the Diuell, that often in the
night by his own confession vsed fami-
liar speech with him, giuing greater rea-
sons against the Masse, then he was able
to disolue. But howe did his Schollars,
and followers thinke you accorde with
their master, and amongst themselves?
but like to Vipers that burst their Pa-
rentes bowells. For though in the be-
ginnig hee had followers that greedely
followed his opinion as heauenly ora-
cles

cles, yet the schollars being as proud as their master, they presentlye inuented new opinions of their own, condemning their master in most bitter writings, and he them; insomuch that about one article of our faith and beleefe, (the Blessed Sacrament) a Learned man hath noted, aboue fourescore sundry heresies & opinions amongst them. Thus they disagree in most waighty matters, erring & sending others into error, the *Lutherans* fighting against the *Calumists*, the *Calumists*, against the *Lutherans*, the *Swinglians*, *Protestants*, *Anabaptists*, *Arrians*, *Puritanes*, *Celestians*, *Brethren of lone*, & the like, too many to reckon, al braunches of that vnsauery tree *Luther*, all and euerie discenting from one another, comdemning one another and that in the highest pointes of our Faith and beleefe, and yet every one braggeth of the word of God, the Lord, the Gospell, & that the truth is of his side, agreing together for the most parte certainly in no one thing, sauing that all conspire against the Church of God taking vpon them to defend God when they most of all offende him, as S.

*In lib.
moral. in
Iob.*

Gregorie vnder the person of the friends of *Iob* notably and oft describeth all heretikes. This disention you se amongst themselves arguerli they haue not the spirite of God, for where vnitie and concord is wanting ther can be no charity so that the herinikes wanting the knott of peace, vnity, concord and charity, cannot be of God who is not *author dissentionis*; *sed pacis* for want of this knot of peace & charity, brag they neuer so much of the word of the Lord, vse they neuer so sweet blessings, yet it is not the word of God, but the very worde of the diuell, who when hee tempted Christ vsed wordes of Scripture but euill vndersteode, wherefore they were his owne, being so euilly applied and expounded, but none of Gods, as all hereiks words be, which be members of their father the Denill; for they with him bring Scriptures but wrested, so that not the Scripture, but the sence and euell vnderstanding is blamed, the herinikes bring Scriptures, and we that be Catholikes alleadge Scriptures abundantly of both sides, but quite contrarye one to the other

ther, some iudge thē must needs be to try
 & decide thē who those be that rightly
 vnderstand the Scriptures; we aske them
 how they will be iudged, whether by the
 holy Fathers of old: Yea say they as long
 as they accorde with the Scriptures, but
 whē as men they erred frō the true fence
 of Scripture, then we refuse them, we an-
 swere though with more reuerence, euen
 so doe we, but yet heretiks want a certain
 Iudge to know whē as men they erred, &
 when they spake the truth, which cer-
 tain stay of iudgement without al doubt,
 Christ, which so deerelye beloueth his
 people, hath prouided, who promised his
 assistance, to direct vs in all trueth espe-
 cially in this Lawe of grace to the worlds
 end. He after so decre a price, hath not
 left vs in worse case than the *Iewes*, a-
 mongst whom before Christ was a place
 of iudgement to try certainly al doubts,
 as appeareth in the olde law in *Deutero-*
nomium, That the high Priest and spiri-
 tuall congregation assisting him was
 to iudge, decide, & determine all doubt-
 ful matters in Religion, and Conscience,
 whose answere the people were to accept

as the oracle of the holy ghost: hereupon
in *Dent. seuentēene cap.* is written *Si defi-*
cile, & ambiguum apud te iudicium esse
prospexeris, &c. if thou perceauē iudgē-
ment to be doubtfull with thee, and af-
ter if thou perceauē the words or sentē-
ces of the Iudge to vary, *Ascende ad lo-*
cum quem elegerit dominus &c. veniesque
ad Sacerdotes Leuitici generis &c. queres-
que ab iis, qui indicabunt tibi iudicii veri-
tatem. Lo you se here how in the old law,
matters were to be in all doubtēs deter-
mined & iudgement by the high Preist
to be giuen in that place God had cho-
sen, they were in spiritual causes to shew
truth of iudgemēt, not the law, or scrip-
tures written, but the high Preist & his
assistance the Leuiticall Preistes were to
interpretē the law, and iudge of the
scriptures, as *Malachie* foretold how the
lippes of the Priest do keep the law. How
much more now thē in this law of grace
whē Christ had made a more firme pact
with vs for the assistāce of his holy spirit
saying. *Alum Paracletum dabo vobis spiri-*
tum veritatis. I wil giue you another cōfor-
ter the spirit of truth: he shall teach you
all

all truth; now after he hath confirmed the new testamēt, with his own blud, hath he not left vs a more sure stay in al doubts? Yes doubtles, he hath promised his spirit you see to his holy church, & the cheife pastors of the same, whoe promised to *Peter*, and all his successors in him, that his faith should neuer faile. To this church, this high preist, & vicar of christ in a doubtful matters of faith as the only place & cheife iudge, whome God hath chosen, we safely as to the true & lawful iudge must haue recourse. The fathers of old, as men may erre, but in those things they conspire and agree generally, altogether they cānot erre, especialy whē the authority of the Church cōfirmeth their Doctryne to bee according to the Scriptures. The Heretikes who refuse to bee tried by the Church they affirme the blessed fathers of the church to erre, men in vertue, and learning no doubtte farre beyond any in these daies, but they themselus now a daies, like gods cannot erre, they would be iudges not only of *Doctors*, & Scriptures, but ouer general councells, *Saint Peters*, successor, christ

vice-

vicegerent, and vnder Christ here in earth the high Priest and pastour generall ouer our Soules, to whom in *S. Peter* Christ promised his faith shoulde neuer faile, yea also ouer the Church and al, like vnto lurking robbers flying euer the tribunall & iudgement seate of the lawfull iudge, but we that by Gods grace be Catholikes, members of Christes Misti- call body the Church, as we haue receiued the holy scriptures from the Church neither doe we certainly know them to be scriptures but that the holy Church telleth vs so we expounde and vnderstand the scriptures that be hard to bee vnderstood, yea bee an vnspeakeable depth, not by our inuentions and pharisaisticall opinons, as euery heretike doth, which maketh so many damnable heresies amongst them, but by the rule and authority of Christes holy Catholike Chnrch, who bicause she is the spouse of Christ wherof he is head, & guided with his holy spirite accordiug to his promise, can neuer erre in pointes of Saluation, nor lead her children amisse. Herevppon it commeth that the Catholike *Romane* Church,

Church the house of Christ, dispersed through out the whole worlde is not diuers, but one, as Christ her head is one, who is Sauour of his body. This church you shall finde, to preach, teach, & vse one vniformity of Sacraments, yea and for the most part of ceremonies throughout the whole worlde, the same order, and time of Fasting, of Praier, one and the same beliefe of al points of religion, in euery coast in the earth, not nowe one Faith, and to morrow another : but the same that was planted by Christ & his Apostles, that which with perpetuall peace, consent, vnity, and concord shee kepeth vndefiled, & shal keep, euen vnto the end of the world. Hereupon it cometh, that when as heresie, & heretiks in the beginning seeme plausible, and be greedily receiued, yet for that they be not grounded in Christ the truth, in the end become loathsome & hateful to al mē, & being deuided destroy one another. Contrary the Catholike Church being founded on christ the head corner stone, and fast lincked together in vnity concord and charity in all hir members euer encrease

creaseth as she is more persecuted, and is *Tanquam acies bene ordinata*. As the forefront of a most strong armie, well sett in battaile array: terrible to the diuell and al his power, and euer increaseth. I say the more shee is afflicted; for besides the heretikes haue stirred many vp, that before were a-sleepe, to search out the truth, yea and many to shedde their bloode in the Catholike cause; we haue not lost so many Christians by heresies in these parts of the world, but God hath stirred vp others that haue raised many more in other parts of the worlde: which if this heresie had not troubled our quietnesse here, perhaps some of those Apostolike men had not so speedely sought to haue planted the Faith in other Countries. Wherein you see so good, and mightye is God which would neuer permit euil, but that he knoweth to gather good of it, to turne their euill to our good, and, encrease of his Church, who by vnitye and concord thus obtaineth the victory, as that *Babylonicall* strumpet heresie is euer the ruine of her selfe. To be brieue you see by this little that is saide that
none

none can haue the spirit of God and the truth, but those only that haue amongst themselves, the spirite of peace, vnity & concorde, which when it is, & euer hath beeue wanting amongst *Protestantes*, and other heretikes of this time, therefore it must nedes folow, their sect, and congregaton is not the true church of Christ, & because none els saue Catholike Christians which they call Papists doe consent, and agree in all poyntes of Faith and religion, liuing *Tanquam unanimes in domo*, As brethren all of one minde together in one house. Therefore we may most certainlye conclude, that none other sauing only the catholike *Romane* Church (which euer hath & doth liue in vnity & consent of Faith, & Religion in all pointes) is the true Church of Christ.

Chap. V *Of the fourth certaine note of the true Church.*

He fourth and last most certaine marke of the true Church is the lawful succession of Apostolike Priestes & Bishoppes in the Catholike Church, which succession of Bishoppes

of bishops, as it was a stay to *S. Augustine* against the *Donatists*, and other heretikes of his time, to keepe him within the vnity of Godes Church: so is it likewise, a sure pillar for vs: Many things there be (saith he) that keepe me most iustly within the bosome of the Church, the vniforme consent of people, and nations, the authority confirmed with miracles, nourished with hope, increased with charity, finally the succession of Bishoppes in *Peters* seat to this day, to whome our Lord committed the charge of his flock to be fed, keepeth me herein. This lawful succession of Bishoppes, loe, that ledd *Saint Augustine* to the knowledge of the true Church and conserued him in the lappe thereof, is and iustlye may bee no lesse a guide and staye to vs in the same: which lawfull succession of Bishoppes, because the heretikes want, therefore they bee not sent by God. For two kindes of vocations there bee, the one is ordinary, the other extraordinarye by miracle, both which because the Heretikes want they cannot bee of God: for as touching

ing the first, that they want ordinary vocation by succession, it is plaine, as for example who sent *Luther*, *Caluin*, and the rest? If they say God, & so claime an extraordinarye vocation, where then be their miracles, that testifie they bee sent from God? They haue none you see to proue their extraordinary vocation: and yet the sonne of God himselfe wou'd not be beleued without miracles, saying, *Si Ioh. opera non fecissem in eis, que nemo alius &c*
 If I had not wrought such workes amongst them as no other man did they should not haue sinned; and must wee beleue *Caluin* and his fellowes for their bare wordes? no, their fruites be not so good, you see it is vnfit; As for their ordinarie vocation by succession that euery man seeth they want. For before *Luthers* time, there was neyther *Patriarchall*, nor *Bisshoppes* seate, nor yet euer any honest persons chaire of his Gospell to be found througout the worlde, as all men may most easilye knowe: but to make the matter more plaine by an example at home aske now the superintēdent of *Yorke* or *Canterbury* whome

whome they succeed, perhappes they can name you two or three predecessors of their hereticall crew, hut appose the a little more, and they can goe no farther, wheras he that was last lawfull and true *Archbischoppe of Canterburye Cardinall Poole* for exāple could haue shewed his lawfull succession from his next lawfull predecessor to an other many hundred yeares together, euen to *Saint Augustines* time who was sent by *Saint Gregorie* the great then Pope, *Saint Gregory* succeeded *Pelagius*, *Pelagius* his predecessour *Benedictus* and so lineally euery of those Bishoppes in that seat could shew theyr predecessor from whose handes by lawfull ordinary succession, and vocation, they receiued their faith and apostolike authority, euen to *Saint Peter* who was sent by Christ, as by all ancient writers we can proue; Then as I sayd, when as protestantes, and all other heretikes of this time, want both these vocations first ordinary not called of god, as *Aaron* was and much lesse extraordinary by miracle (for though meruailes they shew many, yet miracles none, no not asmuch as the

the healing of any lame creature: therefore it followeth they be none of Godes messengers, but such as of whome hee complaineth by his word *Ipsē currebant, & ego non mittebam eos.* They ranne and I sent them not, that is, bee intruders of themselves not true messengers of Christ not pastors, but robbers, not simple true teachers, but wily foxes, not raisers vp of Gods house entring in by the dore, but breakers down of the wal deuouring the flocke. Now how euidently the *Catholike Romaine Church* hath this ordinary succession confirmed with miracles it partly appeareth by that is already sayd, when as then *the very Iewes* from *Aaron* to *Christ* could shewe their lawfull succession of Bishoppes euen to *Christ* the true law-giuer, that state of olde being but a very figure of ours, and whereas by the *Apostles* doctrine, none ought to take vpo them the office of bishops, no neither king nor prince (much lesse to make bishops) but hee only that therto is by ordinary vocatiō called as *Aaron* was by God, & annoynted. & inuested by *Moises*, who first himselfe by extraordinary

traordinary vocation or miracle vvas
chosen and called by God: and whereas
by very drift of reason the Church can-
not visibly continew, as Christ promi-
sed it should doe, without pastors and
heades to guide it and succcede one a-
nother in the same. The *Catholike Roman*
Church only therfore, and no other being
that which can shew this ordinary and
lawfull succession of Bishops in the *A-*
postolike Sea of *Saint Peter*, whose faith in
them *Christ* promised should neuer faile,
must of necessity be the true Church of
Christ; and other flockes and sortes of
heretikes, as *Protestants* & *Puritanes* who
soeuer, must needs be (bragge they neuer
so much of christ and the *Gospel*) the ve-
ry *Sinagogue* of *Satan*, & *Antichrist*. For
the *Protestantes* and other Heretikes of
our time, that would be accounted gos-
pellers of christ & to haue with the on-
ly the true Church, besides the new vp-
starts, bee very blasphemous in so saying
as going about in effect to proue vnt ruth
in christ, as though he failed in his promis
who saied his church shold neuer decay:
besids this I say they be very absurd, ri-
diculous

diculous, & foolish in their opiniō; for example would you not thinke him a foolish painter, and very unskilful in his art, that hired by some noble gentleman to draw his picture, after he had drawn the head would leaue out body, legs, & armes, & sett only the feet where the necke should stand to his head, *Spēctatum admissi risum teneatis?* Euerye one thinke you that looked theron would they not laughe him to scorn? yes truly. Like vnto this foolish painter, be the gaye deceitfull painted heretikes of our time: they brag of the *lord & christ* the head of the church they say they teach the doctrine the *Apostles* did, & forsooth that they be al one with those B. Fathers of the Primitiue church, one body in christ & his church but enquire of thē by what sinewes and ioynts they be tied to the *Apostles* & primitiue church, of what lawful Bishops by succession, they haue receiued their faith they can shew you none. For 1500. yeares together, they brag of the head, & yet be in steed of the feet; wher is the body? You see it is wanting: wherefore you see for want of succession they haue no true pos-

Tea heretikes (I

mean) be farre be-

neath the feete as

for want of

succession

being no

members

of Christs

misticall

body the

church as

all.

session in Godes house. Wherefore those that will come into his kingdome must flie their company *Fugite de medio Babilonis* flie out of Babilon, the corps of sin, and *Satan* and her confusion hereticall congregations, that you be not inuolued in her ruine and perpetuall destruction.

Chap. V 1. *Of some other signes, and tokens of the true catholike church's &c. how without it none can be saved.*



Y these foure notes then of vniuersality, antiquity, consent, and lawful succession, if you marke them well, you may euer know the true Church, from all other false sects, and conuenticles of infidells, and miscreant heretikes; because they be proper to no other church but only the Catholike Church. But besides these there be many other notes of the true Church that I cannot stand to reckon. For what faith (sauiing only the catholike Romaine faith) hath bene in euery age, when it hath bene planted in any Countrie first, confirmed with so many

many miracles (as in raising the dead, giuing sight to the blind, making the lame to walke, and the dumb to speake) but our Church and Catholike faith? So that our church only I say is it and no other that hath had so many blessed, and learned fathers, and Doctours of all ages, from Christs time to this day, as appeareth by so many learned treatises, and boks, yea whole volums of theirs writtē in defence of our faith and religion. As to begin with *S. Dionise S. Pauls* scholler he writeth most learnedly of the *Hierarchies* of *Angells*, of their aide, & succour we receaue by them, of holie rites, and ceremonies vsed euen at Masse this daye contrarie to the heretikes of this time; yea we haue the very *Liturgies*, that is the formes and orders of sacrifices, as much to say of saying Masse, which the Apostles namelye *Saint Iames*, vsed in their dayes as they were taught by Christ, at his last supper; what shall I say of *Policarp* & holy *Ignatius*, in or nere the Apostles time, the one scho'ler to *S. Iohn*: view their writings you shal find the catholike faith confirmed: how oft, & deuoutly do

S. Athanasius, S. Gregory Nazianzene, S. Basil to praye our Lady the mother of God to assist and helpe them with her prayers? *S. Chrysostome* how reuerently doth he speake of the most holy & blessed Sacrament of the Aulter? no lesse doth *Saint Ambrose*, most plainly writing, vvhole bookes of the same. In so much that learned *Saint Hierome* is ours, *S. Augustine* is ours, *S. Gregory the Pope*, *S. Bede*, *S. Anselme*, *S. Bernard*, and as many as euer were writers, or holie doctors in Gods Church, bee most euident for vs; hee that will but reade their bookes and beleue them, needeth no more, nor new writers for confirmation of his faith. If I would lye, yet their bookes beyng extant, to be sould almost in euerye stationers, or booke-binders shoope in London, can testifie the truth. If thou desire thy saluation (good brother) & perhappes discredite my words, yet take but the pains to peruse the books of those Blessed fathers by me named, & thou shalt find my wordes true. These Fathers, & many moe to long for me to reckon, were most vertuous, most wise, most

most graue; most learned; of the greatest
authority amongst all sorts of the best mē
in their daies & since, so studious of ho-
ly Scriptures, that they consumed therein
nights and dayes, yea their whole liues,
and withal most skilfull in all other libe-
ral sciences. They would not attempt (as
heretikes do now a daies new come from
the grammer schooles thinking theselus
great men when they can speake a little
latine & greeke, yea some of them per-
happes scarce good grammer schollers)
to take vpon them prophancely to handle
the sacred booke of God, and expounde
rashly the holy scriptures, that booke I
say sealed with seauen seales, open to
none but to the humble in harte, and to
such as vse ordinary wayes and meanes,
as much fasting, continual praier adioy-
ned with good life, especially humility &
lowlines of spirit (a virtue euer wāting in
heretikes) in cleane & pure cōsciences, in
which vertues, & worthy qualities, these
B. Fathers most excelled liuing in such ab-
stinēce, cōtinēcy, watching, meditatiō of
the law of god, both night & day; praier
with thē wet euer before study, & study

was ioyned with prayer; they did not expound harde places and hygh mysteries of Scriptures, after their owne brayn & phaahtallūcal conceipt; but by the teaching of their masters, & holy forefathers of whō they had receiued the Scriptures, especially therein following the rule & cōmon consent of Christs holy Catholike Church that is euer guided with Christ her spouse, & head, & the ho'y spirit euer assisting the same church, which was the cause there was not such iarres amongst thē as now be amongst heretiks. Farre vnlike be our newe gospellers to these ho'y Fathers, & how more securely may we well committe our selues to God with them, than hazard our saluation with these companions? who with belly cheare little learning, lesse honesty, embracing of weomen, care of children, loue of the worlde, and care of their owne carcases beeing most carnall men, yet take vpon them to reueale his mysteries of the Spirite, to open Gods word, which commonly is open to none indeed, but to those that be pure in hart, and minde, and with humility submitte
their

their iudgements vnder the obedience of the holy Catholike Church; whereunto all heretikes be traitours and rebelles: whether I say is it more like, if we had no more certaine a marke of the true church and teachers; that these lewde companions haue the trueth on their sides, or those holy Fathers by me aboue named who excelled asmuch in vertue, as these newe Gospellers bee drowned in vice: which Fathers be of such authority, that though indeed they be alwayes against heretikes, yet the heretike is gladde, if he can but get a scrappe, or peece of a sentence, euer wrested, & euill vnderstood out of these holy Doctours, that maye seeme to make for his purpose, though rightly vnderstood in the same sentence, often-times they bee most confounded. These holye Fathers were not eloquent in affection and inckehorne termes (as *Protestants* be all wordes, but no true, or sounde matter) but wisdom in those fathers by force ioyned vnto their words incomparable eloquence. See *S. Chrysostom*, *S. Leo*, *S. Ierome*, *Lactantius*, but aboue all that Blessed martyr *S. Ciprian*,
who

who (as many other of our holy doctors & Catholike writers did) sealed his writings with his blood: if any of these holy Fathers, as men, at any time did of infirmity erre, they did not maliciously & obstinately defend it, as proud heretikes do, but were alwayes ready to submit their doings to the censure, of the Cath. church; saing with *S. Augustine. Errare possim hereticus esse nolo*; I may erre (as a man) yet wil I not be an heretike, that is obstinately defending anye opinion the Church gain-sayeth. This Faith then, and Religion, & Catholike *Romane* Church thus grounded on Christ her head, thus plainly knowne by such distinct notes of *Vniuersality*, *Antiquity*, *Successton*, & *Consent*, thus adorned and flourishing with writings of so many, and so holy auncient Fathers and Doctors, thus confirmed with miracles, thus watered and sealed with the blood of most constant and valiant Martyrs, especially in the beginnig of the Church, whilest the blood of Christ was yet warme in mens hearts, yea of later yeares too, as there want not in *England* and other places,

cuen

euen to this day: Is there any so blinde, if
 he obserue these notes well, but he may
 both knowe this to bee the onely true
 Church, and true way of Saluation, or
 so carelesse of his saluation that dare ad-
 uenture his soule in any other congrega-
 tion, saue only the true Church of Christ
 thus strengthened with so many sure bul-
 warkes and strong pillars? Assure your
 selfe (good sir) ignorance cannot ex-
 cuse you. For this is the citty set vpon a
 hill that cannot be hid, so euident, and
 so plaine, that the words of the holy Pro-
 phet *Esay* may be applyed vnto her. *Hec* *Isa. 35.*
erit vobis directa via ita vt stulti non er-
rent per eam. This shall be your direct way,
 so that idiots, or very simple soules maye
 not misse the same. Where it is written
 to this effecte, that great and lesse shall
 knowe God, that is, if they will seeke
 his waies diligently and in due time. As
 also in *Jeremie* the thirty one. *Om-*
nes cognoscent me a minimo eorum vsque
ad maximum. All shall knowe me from
 the least of them to the greatest. And a-
 gaine, *Adducam eos. &c in via recta.* I
 will bring them, or leade them in the
right

right way & *Non impinguent in ea*, and they shall not hit or stumble in it. Seeke therefore to walke (good sir) in this way the Church of Christ, if you will attaine the port of saluation, for as long as you be out of this waye, you shall alwaies be worse entangled with brambles, & briers of sinne, and blinde error, and euer further frō your iourneys end the kingdome of God. As you se when a man loseth his way in the night, he is allwayes in greater incumbrances, and further from the marke till he returne by good guide to his way againe: so it is in the blinde way of this life if we leaue Christ the way of life, and his deare spouse the church the only way of truth we be euer in greater danger till we returne backe againe. Come home, the night draweth neare, the day of payment hieth fast on, take heed if you come short of the marriage of Christ with his spouse the dore be not closed vp, and you shutte out. Heare what St. *Augustine* saith, whatsoever saith he, a mā be, or whosoever he is he cannot be saued, if he be not in the Catholike Church, and in another place to

to *Peter* the Deacō he hath these fearful sayings, Though a man giue neuer so much almes, yea shedde his blood for Christ, if he be not a member of Christs Catholike Church he cannot be saued. *Firmissime tene* saith he, this holde stedfastly & doubt in no wise, not only al *Pagans*, and *Jewes*, but also heretikes and Schisimatikes, that die without the vnity of Christs Catholike Church shall goe into euerlasting fire, prepared for the diuell and his Augells. Neither doth this holy father *St. Augustine* speake these wordes of his owne priuate opinion, but founded in Gods owne worde as in the holy Apostle *St. Paule*, who saith; *If I giue al my goods to the poore and body to be burnt and want charity, it profiteth me nothing*: now vnity be twixt God; (participatiuely I meane, our owne soules and neighboures) is that which maketh charity in vs by Gods grace, which vnitye none can possibly haue, that is not vnited to Christ, being a member of his body the holy Catholike Church: for otherwise he is deuided, so that beeing out of this vnity, he is not in charity, & so being out.

of Gods Catholike Church: he is out of
 state of Saluation; therefore right truly
 said that holy father *Extra ecclesiam non
 est salus*, without the Church there is no
 Saluation and that you may better per-
 ceauē this reason the holy Apostles. *Paul*
 1. *Cor. 12.* compareth Christs mysticall body the
 church in some sort vnto a natural body
 wherein euery member you se hath his
 office, and function; the eye seeth, the
 eare heareth, the hand helpeth the legg,
 and the legge carrieth hand, & the whole
 bodye, euery member is necessary one to
 the other, and euery member is ruled by
 the head, & receiueth life frō the body;
 but deuide but a member, cutt but a leg
 or an arme from the body, it dieth you
 see, the reason is, because it is not of the
 body; euen so it is in Christs mysticall bo-
 dy his spouse the holy Catholike Church
 whereof hee our good Lorde & Sauour
 that tooke vpon him our seruile nature
 for vs is the true head, & for all catholike
 Christians that beleue as hee teacheth,
 and liue in vnitie vnder his Vicar the
 true, & cheife Pastor of our Soules, wor-
 thely frequenting his sacraments, abstai-
 ning

ning from all other sectes in their prayers, Sacramentes, and Ceremonies, these bee truely called members of his visible Catholike Church, and receiue grace, and mercie from Christ the head; yea that which is more, because there is as we beleeu a communion of Saintes, eue-rye one is partaker (according to his good disposition and due desertes) of anothers good prayers, workes, and actions, yea in each of the praiers, and good deedes not only of those in earth (so we be in state of grace) but also of the merits & praiers (*Pro modulo nostro*) of the Bles-sed Saintes in Heauen, as both they & we with praiers, & good deeds helpe the faithfull departed in that cleansing fire of Godes iustice called *Purgatorie*. But if one bee deuided from this common companie of Christes Church, either by Heresie, or Schisme, as but onely going to the Church there to praye, or to be present, or praye with Heretikes: then loe, is he deuided from the body of Christ the Catholike Church (for no mā can serue two Masters) and so hee hath not the fruit of life and grace in him, as
long

long as he remaineth so deuided in that state; the reason is because being deuided, from the body he cannot haue influence of grace from christ which is the head; thereupon it commeth, that what fasting, prayer, almesdeeds soeuer a man doth without Gods Church, it nothing auaileth to eternal saluation, the reason is, because our works (if they be not seasoned, or imbrued with the blood of Christ and watred with the deaw of his grace) cannot be meritorious, nor acceptable in his sight: For by christ our lord, and head perfect God and man, by his grace in his passion our workes be meritorious, being as he is God the principal and efficient cause of our iustification, and merittes, as hee is man the mediation for our sinnes, and onely Christ is the cheife cause of our merit, though we once preuented with Gods grace be workemen with him to our own meritt and saluation, and the Sacraments be instrumental causes of our iustification, so that by heresie or schisme wee be deuided fro the Church his body the consequently we be deuided from him our head

Tit. 3.
Ephes.
1. & 2
Conc.
Trid.
ses. 6.
cap. 7.

head, and so void of his grace, without which our doings be nothing till we returne backe to him, in becoming true members of his body the Church. Yet in what soeuer state a man be, it is far better to do vertuous actions & deeds thā otherwise, as by Fasting, Praier, Almes-deeds, & the like, because in so doing ones damnation is the lesse, and because it is a disposition to better, that in the end God wil powre downe, more plētifully his grace, & bring him to perfection, who worketh his gifts commonly in matter disposed, & yet first preuenteth, or disposeth that a man may so dispose himself, but yet as I said how soeuer, let him worke neuer so much, yet if he be not in the ende a member of Gods Church, he cannot be saued, for the reasons aboue-saide. And therefore a man ought to feare nothing more, than separation from Christs Church, & suffer his soule rather to be separated from his body, yea loose many liues, if he had them, than euer be deuided from Christs Catholike Church, without which no true life of grace, nor saluation can be found, and when a man is once within the vnity

F

of

of the Church, then *Celum ruat*, though the worlde turne vp-side downe, if he sticke to the rocke and liue accordingly to the rules thereof, he needes not be afraide, God is of his side: he shall lay such a sure foundation of the rocke, that hee needes not feare to bee caried away, nor be wauering with euery blast of new doctrine. Wherefore if you desire to knowe the trueth, to be guided with trueth, not to erre from the trueth, then presently become a member of Christes body, that you may be guided by the spirit of trueth that proceedeth from the heade. Let no loue of the worlde, riches nor worldlye promotions, no loue of your selfe, wife, kins-folkes, or children, no feare of imprisonment, persecution, or death separate you from the knot of vnity, and charity in Christ Iesus and in his blessed & sweet spouse the Church inseparably ioyned together. Then in al doubts you may be resolved to perfect quietnesse in God, in heart, & conscience. When you haue thus founde out, and thus ioyned your selfe to the Catholike Church, you neede not then stagger, or stande wauering

vngrounded, neuer resolute in your selfe
 what to belecue or doe, by reason of this
 opinion or that, nor neede not to leane
 vpon this man or that, but vpon the in-
 fallible trueth that can neuer faile, and
 without all doubt in all perplexities say,
 and firmlye protest the Article of the
 Creede, *I beleene the Holye Catholike
 Church*. See the goodnesse of God in
 prouiding our saluation, for no man vn-
 learned, is so simple but he maye doe
 this and be saued, and none so learned
 and wise, but if he exceed this limite,
 trusting to himselfe, hee shall erre and
 be damned. Wherefore thus we must
 with humility, beginne to belecue, sub-
 iecting our iudgement, and our reason
 vnto Faith, and all our repose, next
 to Christ in the holy Catholike Church,
 and then we shall vnderstande, other-
 wise we shoulde be as wauering reedes,
 euer vnconstant: for, *Nisi credideritis, non* First be-
intelligeris. Vnlesse you belecue saith leene, and
 God by his holy Prophet you shall not after vn-
 vnderstande, wherefore perfectlye to derstand.
 vnderstande the trueth, you must first *Esaias*.
 learne to belecue, and followe the holy

Catholike faith and Church, otherwise you shal neuer be certaine, nor at a stay, if you seeke for saluation. For shee euer directed with the holy Ghost (as Christ promised) is a strong fortresse for great ones, and a quiet repose for little ones, and a Nurse, and Mother for al.

Chap. VII *Of the Sacraments in generall.*

Vnder-stand here that in course of diuinity many things



Vt because perhaps you desire to bee informed of some moe things in particular to knowe howe this true Catho-

like Church teacheth vs to beleue, touching the high mysteries of our faith, especially the holy Sacraments: First then besides the Trinity, and Incarnation be taught before the Sacraments, though in matters of controuersie to speake of them nowe next seemeth fittest for my purpose, & I call the Sacraments conduits & wel-springs, because they being ordained by Christ, issuing & proceeding from that open bloody side of his on the Crosse conuey and conferre grace to our soules, as vessels of mercy though God himselfe as the fountaine of life is the chiefe original and principall cause of al grace.

it is to be vnderstood, that next after the mystery of the blessed Trinity three persons of one substance, eternity, equall power and authority, and one god from whome all good things pro ceede: to whome all good things be referred; and without whome all things be nothing, next vnto this high and vnspeakable mystery, as also the mystery of the second person in god-head Christs incarnation, which both most deepe and profound articles or pointes, I suppose you already beleue, we be also taught that God the author of all grace, and goodnes, hath of his infinite wisdomed ordained the wayes and meanes whereby we may be pertakers of his grace, and that chiefly by meanes of his Sacramentes; conduits and wel-springs of grace, which in number be seauen. Which in these wordes of holy scripture in som sort were foretould or insinuated vnto vs. *Sapientia edificauit sibi domum excidit columnas septem*, that wisdomed increate, that is the sonne of god the second person in trinity, the eternall wisdomed of his father who disposeth all things in weight, number and

Cut out
that is,
hath or-
dained or
made out
of himself
that is by
his grace.
Note that
this place
of holy
scripture
may signi-
fie many
other
gifs and
graces of
God be-
sides the
Sacra-
ments: for
such is the
Majesty
of holy
scripture

measure and in vnspeakeable wisdom
 but especially in ordinance & govern-
 ment of his holy Church, hath cut out
 seauen pillars, seauen Sacraments, foun-
 tains, & wel-springs of grace out of him
 selfe, that is the liuely fountain of grace
 & the sure rocke & corner-stone, which
 Daniell in spirit fore-sawve, that without
 handes was cutt out, and fell from the
 mountaine, that filled the whole worlde.
 These Sacramentes then I saye Christ
 ordained as vessels of his grace, and they
 take vertue from that fruite of the tree of
 the Crosse: from, and of his precious
 bloode and passion. For euen as of our
 first Father *Adam* of a ribbe of his
 side *Eue* was formed, wherby the world
 was multiplyed: euen so of the se-
 cond *Adam* Christ our Sauour (a sleepe
 by death vppon the Crosse, whereby we
 rise againe of that water & blood plen-
 tifully running out of his side, and bles-
 sed body) the holy Sacramentes of the
 church proceeded, as taking force & vir-
 tue theroff. Whereby wee all bee rege-
 nerate and borne newe men againe in
 Christ, whereby wee be repaired, fostered,
 red,

red and fedd in soule, and whereby wee receiue here a token of Godes grace to appeare with him in his glory. *that it of admitteth many senses in one place, & al according to the spirit of God.*

Chap. VIII *What a Sacrament is, of the effectes of the Sacraments, and why they were ordained.*



Sacrament then is a visible signe of an inuisible grace not onely signifying grace as the heretikes would haue them like *Iewes*, to be but only bare figures, but these Sacraments doe contain in them, and confer grace to the worthy receiuer: Though Christ is the author of his Sacraments, neither is God so bound to his sacraments, but he can bestow his grace without them, yet because hee ordained that by meanes of his sacraments wee are to obteyne his grace, wee neither with contempt of them, nor without will and affection, vwhen necessitie offereth it selfe and iust opportunity is gyuen to receyue them

can be partakers of his grace, neither is man to expostulate, or argue with God why he vseth sacraments as instruments of his grace, when as without them hee can bestow it. For God that hath created man, knoweth in his diuine wisdom the fittest meanes for his reparation yet some reason or conuenience of Gods disposition herein may be assigned. First because a man consisteth not onely of spirit but of body, therefore he doth not only invisiblye powre in vs his grace, immediatlye from him-selfe, but vseth these visible, and corporall signes of his invisible grace, and that by such meanes, and in such matters as be most fitt to signifie the effect of his grace in vs by them inwardly wrought, as for example; in baptisme the matter of the Sacrament is water, which as it outwardly washeth the body, so the word (with the intent of the lawfull minister ioyned thereunto vvhich things bee required, Except in euery Sacrament) the soule therby is inwardly (with Gods grace giuē therein) purged, and washed from all sinne. Moreover, whether ouer it is the iust iudgment of God we be tied

tied to visible Sacraments to obtaine his *in the con*
 grace, therby to exercise our humility, & *sent of the*
 bring vs in more subiection. For whereas *parties is*
 we not only in the fall of our first parents *chiefly ne-*
 wherein we al fell frō God: but also dayly *cessarie*
 of our selues in transgressing his commā- *wherunto*
 dementes haue, and doe therein preferre *only signs*
 our selues, mortall creatures, yea and the *& tokens*
 thinges here that be earthly before God *of the par-*
 himselfe, and the thinges that be spiritu- *ties pre-*
 all, & heauenly; therefore it is his iustice & *sent maye*
 iudgement, and yet most of sweet dispo- *suffice in*
 sition, that we now contrary wise for our *persons*
 greater humility, & obedience be tied to *that be*
 receiue these Sacraments, vnder corporal *mute. &c*
 formes whereby we may be partakers of
 spiritual, & invisible graces. To be briebe
 the Sacraments depend not touching
 their dignity of the worthines, or vnwor-
 thines of the Preist, but of god euer good
 the author of the same. And they bee or-
 dained first to the honor & glory of God
 and increase of grace and as present re-
 medies, and medicines against sinne in
 persons well disposed, and also as certaine
 effectuell signes, and tokens, yea and in-
 struements, of Gods good will, grace,
 and

*When the
Sacra-
ments
moue
the out-
ward man
I meane
that is
but some-
times, &
acciden-
taliter.*

and mercy towardes vs, moouing as well both the outward and inward man. Lastly they be badges of true Christian men, whereby they be not only knitte together in Religion, and vniformity of Gods seruice, but also be discerned and knowne from Infidels and mis-beleeuers, farre more excellent than the Sacramentes of the Lawe of *Moyfes*, by howe much the trueth exceedeth the shadowe or figure. As for the laudable Ceremonies, the holy Church vseth in administration of the same, they be praised by most ancient Fathers, and manye of them practised in the Apostles time, and by experience we find stirre vp reuerence and deuotion in mennes heartes, and therefore may not be left off for heretikes scoffing, who in so doing, not onlye shew themselves ridiculous, but of all graue and good men rather to be lamented, than with tauntes answered.

Chap.



Chap. IX *Of the holy Sacrament of Baptisme, and of the necessity thereof.*



Owe in disposition of these Sacraments in number seauen, Godes prouydence & wisdom is cheifly declared, whereby he gouerneth, nourisheth, and confirmeth the best ordered common-weale his holy Church; for as you see in a temporall common wealthe, first for the encrease thereof be required procreation of Children: euen so in Christes common-weale the Church, is required a Spirituall regeneration, or newe-birth, as it were of Children, whereby we be made Christians, and heires of God, and this is performed by the first Sacrament which is Baptisme, whereby we be all borne againe in Christ. For euen, as vnlesse we were borne of *Adam*

wee

wee should not haue original sinne: euen so vnlesse we by Baptisme, (at least in will and desire bee borne agayne in Christ) we cannot be iustified; which Sacrament is of such necesitye, that none without it can be saued, at leastwise (if he cannot come to it) in will and affection, or in bloode with the Innocents, and this is plainly Christs own wordes,

Mat. 28. who taught vs, *Vnles we be borne agaim of*

Mar. 16. *Water and the Holy Ghost, we cannot enter*

Ioh. 3. *into the kingdom, of God:* And therefore

because it is so needfull that none but in that sort as I said before, without it can be saued; therefore see the goodnesse of Christ our Sauour, that did ordaine the matter thereof in no other liquor, but in water only which is common to all, and most easily may be had, & yet besids that though none but a Priest is the ordinary minister of the Sacrament, yet if a Priest cannot be had, rather than the Childe, or Person should die without Baptisme, & so be lost for euer, god hath ordained, that either Man, or Woman, *Turke*, or *Iere*, or Heretike in time of neede, when no other person can be had, may baptise

tise, yea and it is truely Christened, and cannot be Christened againe, so they haue intent to doe, that the holy Church doth, & vse the same wordes with Water together, which the Church doth, which is most easie, as, *I Baptise thee, in the name of the Father, and of the Sonne, & of the Holy Ghost, Amen.* And the reason why Baptisme is of such necessitye, that none can be saued without it is this, because al we by the trespasse of our first Parents *Adam* and *Eue*, are all borne in Originall sinne, sonnes of wrath & perdition, for as I said before, we all sinned in *Adams* fal, as taking body of him, which being corrupted in him who of God was created good, but sinned of himselfe as in the root, and being begotten of the same masse wherof he was the first Father (next to God the creator of man, but not of sin) we be all by Gods iust iudgement borne thral to the same damnation that he was, in that he disobeyed God, in token whereof we feele in our selues the very same infirmity in our bodies, and mindes that hee incurred by sinne. For such was the state of our first

In this place I woulde imitate S. Austen in his Enchiridion, & alibi.

posse complaineth, that he felt a Lawe in his members repugnant to the Lawe of his minde leading him captiue and subiecte vvhether hee vvoulde, not that is as much to saye, a kinde of rebellion that by *Adams* trespasse we his poore children feelee in our bodies vvvhich is concupiscence that reigneth in vs, and prouoketh vs to euill contrarye to right reason, vvvhich if it be not resisted it leadeth vs to sinne and damnation. Our good Lord then full of mercie and pittye, seeyng vve could fall without him, but not rise without him, sent his only begotten sonne the Seconde *Adam* to take vpon him our fraile nature and to be made like vnto vs in all thinges sauing sinne, and some such infirmities, and defectes as doe proceede of sinne.

VVherefore, that vessell of God, that most pure, immaculate, & blessed Virgine, conceived him without sinne, of the holy Ghost without knowledge of man, which Sauour though he is God, yet is hee perfect man also in one person that is Christ God and man, vvho bee
cause

Some other causes likewise be why christ was not subiect to death of duty (except only the will & ordinance of his father) who of his one good will gave his life for vs.

cause he being God, & tooke vpon him our nature without al spot of sin, therefore he was not subiect to death of duty, & necessity, which other men be for sin. Wherefore the Diuel who had all mankind subiect to death for sinne, yet him he had not in that thraldome. Christ was only except, which that old wily serpent not perfectly knowing to bee Christ the wisdom of God, intrapped him in his own snare. For the Diuell enuying our Sauour, by his holy life, and preaching drawing such multitudes frō sin, & euill life, was affraid the whole world would haue followed him, and his kingdome haue decaied. Wherefore hee stirred vp his ministers the *Iewes* to make a ready dispatch and put him to death, which malice of the Diuell and his ministers, Christ turned to the saluation of the whole worlde; for whereas thereby the Diuell thought to haue wonne many, he lost all, for putting our Sauour to death vniustlye hee lost those, whome he possessed before, in some sort iustly.

Chap . X *How necessarie, and fruitfull
Christs passion is to all that follow him
in pacience, & good workes, and how
by Baptisme the vertue thereof is ap-
plied to our soules.*



Vt you must vnderstand
though Christ died to saue
the whole worlde, yea one
drop of his precious blood
(in that sort as it was euer after the In-
carnation & vnited to his diuinity) had
beene, and is sufficient (if need were) for
the ransome of many worlds, yet shall
his passion saue none, but those onely
that belecue in him and keepe his holyc
commandemēt, which euery one by his
grace may do, for God commaundeth
nothing impossible. But to make this
more plaine by a homely & familiar ex-
ample. There is a poticaries shop in some
Citty full of medicines for all diseases,
none you know bee they neuer so sicke,
can bee cured, or haue any benefit ther-
by but such as will buy, send for those
medicines, and apply them to their sores
and diseases: so the passion of Christ is
G suffi

sufficient for infinite worldes if neede were, but effectuell & profitable to none but such as by themselves, or others applye it to their soules, by such wayes, and meanes as he hath ordained, that is by faith, good workes, and worthy receiuyng of his Sacramentes, and such like other good meanes. This originall sinne thē that we tooke all of our first parents is cleansed, & taken away by Baptisme the first and most necessary Sacrament though not most excellent, which (as the rest of the Sacramentes) doth take vertue of Christs Passiō: which sacraments (as conduite pipes, from that well of mercy the tree of the Crosse) conferre grace to our soules, so we put no obstacle of our parts: so necessary by such like meanes is the Passion of Christ to be applied vnto vs, that in no sort without it we can appease gods wrath for our sinns nor be saued: neither *Abraham, Moises, Dauid, Elias* (if hee had died) nor any of the holy Prophets, could satisfie Godes wrath for their own sinnes, muchlesse for the sinnes of the whole world till Christs comming, nor since but by him, but they

they all and the rest of the Saints of the old testament, and holy Fathers were shut from the kingdome of God, and his sight in darknesse, till Christ opened by his death the gate of Saluation, descended into Hell, and deliuered out those holy Fathers, that so many thousandes yeares there (with many heauy sighes, and feruent desires) expected his coming for their deliuey: so that as wee Christians beleeuing the Passion of Christ, be saued by it now past, so those afore Christs time were saued by hope and true beliefe in him the true *Messias* to come: yet this is the difference in saluation betwixt vs since Christ, and they before his coming, that wee presently after death (if wee die in state of **By reliks* grace, or be not detained for a time in *under-Purgatory* to cleanse some lesser sinnes, *stand les-* or the ** reliks* of sinne) do enter into the *ser defects* kingdome of Heauen, & inioy the sight *or paine* of God, which they before Christs time *due to* vvere they neuer so holy, coulde not at- *great sins* taine to, till he had opened the gate of *viz. satis-* Paradise, shut for *Adams* trespasse, and *factorye* kept by the *Angells.* *paines.*

Chap. XI *declaring what Baptisme is, & that Baptisme remitteth all sinnes, and how it truly iustifieth vs.*



you see now by this that is saied the state of mankinde for sinne, and the necessity of Baptisme to release him from sinne: which Sacrament is ordained by Christ to take away that sinne, wherein especially we be conceiued, and borne of our fore-fathers, yea and all other sinnes too, if perhapes a man be not christned till he be olde, as some cōverted from *Jewes*, and infidells now bee. But you will say perhapps, if this sin wee take of our first Parents, by Baptisme in Christ be forgiuen vs, that after Baptisme we are no more the sons of *Adam* but of Christ, not of death but of life, why then after christning doe wee feelee in vs, and haue the same rebellion, and infirmities in our bodies stil, which proceede of olde *Adam*, as well as those haue that be not christened? as for example we haue stil remaining in vs that olde rebellion of our flesh with many
passions

passions, & corrupt motions be-fraught with ignorance, forgetfulnesse, yea and subiecte to sicknesse and death, with manye mo inconueniences; all which defects, infirmities & the like we take of *Adam & Eue* our first Parents which (if they had not trespassed & we in the) we had neuer suffered. How happeneth it the (if by Christ their, and our trespasse together is forgiuen) that, as you will saye, wee still sustaine the paine ther-vnto due? I aunswere true it is indeed, we beare still our infirmities, suffer still hunger, colde, shame, nakednes, and the like, which be left in vs for sinne, & by God therefore iustly inflicted: But that you may better know why these stil remaine in vs, you are to vnderstand that in god which is al good ther be two thinges espeatially, that is, his mercy & iustice: whose mercy though it exceed all his workes, yet we may not attribute so much to his mercy, that we take away his iustice: for so we should derogate from Gods honor, his most pure, and simple nature, which is al good, wherein euer mercy and iustice be ioyned together

ther. First the doth not God shew his infinit mercy towardes vs, in that we offending his Maiesty which is infinit, which in no sort could be appeased, but by the death of his only begottē sonne (though otherwise if it had bin his good pleasure he could haue redeemed the worlde) in that I say by Baptisme that taketh vertue of Christes Passion, the dore of grace in this life, & of heauen after death is opened to vs, & so we be free frō cuerlasting death, & damnation in hell, which before Baptism we were subiect vnto: doth not God therein shew towards vs his vnspeakeable mercy, making Christ pay for our sinnes? Yet it standeth with hys iustice, that if Christ our head, that payed for al, would not enter into his glory but by painis & death, then we his members must of iustice be content to suffer some thing with him to be pertakers of the worke of our redemptiō, & so enter with him into his glory. For as saith *S. August.* *Qui fecit te sine te, non saluabit te sine te.* he that made thee without thee, wil not saue thee without thy selfe. Besides this those infirmities of concupiscēce of our flesh

fleash & rebellion in our minds (as long as they bee but in the inferiour part of our soule, that is, when reason ruleth them by vertue of this holye Baptisme) be so farr from sinne, that if wee resist them and yeeld not to them they bee so farre from sin (I say) that they greatlye increase our merite, and bee left in vs to wrestle against, that our victory may be more glorious, and our reward greater, in that we infirme, and weake vessels of our selues, hauing to fight stil against so many strong enemies, as not only the world & diuel, but also against the fleash that is our selues, yet by the grace of Christ giuen vs in Baptisme, we may ouercome them all. To be brieft then, Baptisme is a Sacrament instituted by Christ, whereby we be cleansed from sinne, doe forsake the Diuell, are vnited and made one body with Christ, in his holy Church, and so thereby are deliuered from euerlasting death, and are made heires of the heauenly kingdome, without which Sacament, in deed, or in will and affection at least (that is, if a man in no sort can possibly come vnto

Ioh. 3.

Mat. 28.

Mar. 16.

it) none can be saued, as saide our Sau-
 our: *Nisi quis natus fuerit denuo, non po-
 test videre regnum Dei. Vnlesse a man be
 borne againe* (that is, by Baptisme) he
 cannot enter into the kingdom of God, and
 againe: *Nisi quis renatus fuerit ex aqua,
 & spiritu Sancto, non potest intrare in reg-
 num Dei*, and againe: Christ bad his Dis-
 ciples goe and baptise in the name of the
 Father and of the, &c. *Vnlesse a man be
 borne againe of water and the holy Ghost,*
 saith Christ, *he cannot enter into the king-
 dome of God.* Christ you see saith, that
 without water & the ho'y ghost we can-
 not be saued. The Protestants your mini-
 sters a nūber of the, teach you that chri-
 stian mens children without Baptisme
 may be saued, wherein they be contra-
 ry to Christ, the Gospell, and the com-
 mon receiued faith of the ho'y Catho-
 like Church of all ages, who with all
 speede euer hastened her children in
 danger of death to be baptised, knowing
 for certaine, that if they departed with-
 out Baptisme, they shoulde be damned,
 not to so great a damnation, as those
 shall haue, that after Baptisme dye in
 deadly

deadly sinne, but yet those vnchristened children shall be shutt from the sight of God for- euermore, who is the full ioy & delight of the soule, which is an vn- speakeable losse. Whereby you see the vnmercifull dealing of the heretikes of this time, who hinder poore infants from Baptisme, & so vtterly cast them away.

The heretikes of this time, especially ** I meane Protestants, * Puritanes, and Anabaptists,* the Puri- haue left with them but one *Sacrament,* *tan es es-* amongst seauen that is Baptisme only, *pecially,* and yet (good Lorde) how many dam- *who in* nable heresies holde they about that! *their opini*

The ** Anabaptists* would haue folkes to *ons leane* be christned often, which is against the *almost no* scriptures, and as much as in them lieth *Sacra-* is to naile Christ to the Crosse againe: *ment* for by Baptisme we be buried with him *at all.*

in his death to true mortification and *This as I* once for al washed in his blood (I meane *remem-* in Baptisme which can not be itterated) *ber I* as once for al he died, so that I say, to be *haue hard* rebaptisede is to deny that vertue of *reported* Christs passion once giuen for al in Bap- *of the* tisme. For there is but one *God as saith An a-* the *Apostle* one Faith, one Baptisme and *baptistes.*

all

all *Protestants* and other heretikes of this time commonlye holde that Baptisme doth not quitt vs from our sinnes, and make vs iust indeede as Christ and his Church teacheth, but say, that it but raseth as it were our sinnes, that they be not imputed to vs, and that God as it were wincketh at them: but yet neuerthelesse the blott remaineth in soule still which be two most damnable opinions, the one derogating cheifely from the Passion of Christ, the other from his honor and perfection of his worke, who cleanseth mens souls in deede, by his Sacraments that they may be fit vessells, to be replenished with his glorye, and made pure in his sight, & may see him for euer.

Chap. XII *Of the impiety, & abuse of heretikes about Baptisme.*



Or couer, many (as I said before) of your ministers teach, that if they haue Baptisme it is wel, if they haue it not, it is no matter, some will scarcely sprinkle
vvater

water vpo thē, but make a preaching & some care not whether they vse Christs words in Baptisme or no: as for the signe of the Crosse (as beeing enemies indeede to the Crosse of Christ, and not deseruing the name of Christians that be ashamed of Christe our Masters ensigne, and banner) they thinke and account it but a papistlicall, and superstitious ceremony, though in deed it is a most auncient, and Apostolike tradition: neither doe they shew them-selues Christians I say but rather Turkishe, and members of Satan that be afraide, and ashamed of their Masters badge the Crosse of Christ, wherby you see how litle reckoning they make of Baptisme without which we be Infidells and heathenish *Turkes* (as it were) bee a man borne neuer so much of Christian parents. For we receiue our souls from God aboue, & not of our parents, that which we take of our parēts is a peece of flesh on'y, conceived & brought out in sinne in our selues (I meane) soiled with that generall fault, and blott wee all take of *Adam*. For though our fathers sinnes
be

be to their soules forgiuen by Baptisme, yet in their bodies stil remaine the same infirmities they contracted by originall sinne before Baptisme, & though those infirmities pacientlye borne, and resisted be not (as I saide before) in our Parents sinne, but rather cause of merite, yet we being conceaued of their bodyes

Yet I rebellious by concupiscence, bearing
meane not those infirmities, receiue flesh, & body
that con- of them with the same infirmities and
cupiscence defects in vs, that they of olde *Adam*
in the re- sustained and bore before Baptisme, &
generate so that spirituall substance, & creature,
is sin so we which is our soule, (being by God new-
consent ly created, and infused, or put into our
not to it. bodies newlye formed, laden with infirmities of *Adam*) then presently by GODS secret iustice and iudgmente contracteth the same originall sinne, & is soiled with the same blott *Adam* our first father was, till it bee washed away by Baptisme. The heretikes that see not this, shew themselves either very ignorant, or els most malicious, that deceiue the ignorant people and damne many poore soules, who because they be borne

in that sinne of *Adam*, in some sorte without their owne free wil, therefore God ordained most present remedies to saue them by, and that without their owne procuring (if they be infants) the matter as water, being so common, the wordes so easie to be spoken, and that any reasonable person whosoeuer may bee minister of it when a lawfull Priest cannot be had; that is I mean, in necessity, when the child or person to be christned is in danger of death, for otherwise it ought not in any wise, to be sent to your new Ministers to be christned, nor Schismaticke preists, nether if any Catholike Christian can be had til you can meet with a Catholike priest, though the child of whomsoever may be truly christned; nether ought to be christned againe, being once baptised, & the parents do offend, that send their children to be christned of such woolues, vnlawfull ministers, which be most unfit of al christian men to christen children, as holding & teaching so many monstrous heresies, about that holy Sacrament, and with al so litle reckoning of it, & vsing it so vn-

re-

reuerently, as scoffing at it & contemning many godly ceremonies the Church vseth in administratiō of the same: which though they be not of the substance of the Sacrament, yet be they very requisite and expedient, as wel to stir vp deuotion in the assistantes & by-standers, as also that the enemye may haue lesse power before & after to impede any spiritual benefit the person baptized hath, or is to receiue by meanes of Baptisme, & that *Satan* may haue lesse power to possesse, or infect the vessell of God. Hereuppon as saith Saint *Basil*, wee consecrate, or blesse the water of Baptisme, and the ho'ye oyle of Vnction, and him also that receiueth Baptisme. Finally let God-fathers and God-mothers looke well to their charge, who promise for the child, that it shall forsake the Diuell, and his workes, and keepe the Commaundementes of God and holye Church, I assure you their charge is not small.

Chap. XIII of the holy Sacrament of
Confirmation.



he next Sacrament to Baptisme is Confirmatiō which Sacramēt though not so necessary as Baptisme, yet as *Saint Augustine* affirmeth it is as holy as it, and is giuen to those that be baptized first by the imposition, or laying on the handes of a lawfull bishoppe ordinarily, & the inunction of holy Chrisme: which Sacrament as soone as Christians can conueniently come to, they ought at their lawfull Bishops handes to desire, and receiue it, otherwise they sinne, and offend God grieuousslye, if there bee in them notable negligence. This Sacrament is a confirming, strengthning, and increasing a man in Gods grace, which hee before in Baptisme first recieued & God beganne to worke in him. For thereby a man is made more fitt to ouercome ghostlye temptations, is threnghtned in faith and deuotion, ready to confesse Christ, and fight vnder his banner (if need

Aug. lib.
2. cont. lit.
Pet. cap.
104.

need be) with shedding of his blood, being neuer to death ashamed to confesse his holy name, and the Catholike faith, and truth. This Sacrament was ordayned by Christ, as wee be taught by Catholike doctrine, and tradition Apostolike. This Sacrament, I say, (as all others) tooke beginning by the institution of Christ, who first thus spake to his Apostles, *Sit you in the Cittye untill you bee clothed with vertue from aboue.* And afterwarde in the day of Pentecost hee powred the holy ghost in to the harts of his disciples: which maruelous sending, or comming downe of his holye spirit *Saint Luke* most diuinely describeth: as also in the eight, and nineteenth chapter of the actes of the Apostles, hee writeth how the Apostles did lay their handes vpon those that were baptised (in vsing which visible signe they were more confirmed in grace) and after such imposition of hands, receiued the holy Ghost, Now lawfull Bishoppes (God neuer leauing his Church destitute of his grace). doe that which the Apostles did, whose place and person they susteine in giuing this

Luc. 24. These places of Scripture many learned diuines vse for confirmation, wher by I hinder none to allege more apt or plaine authorities for this Sacrament.

this holy Sacrament. The lawfull minister then of this holy Sacrament of Confirmation (ordinarely I meane) is only a Bishoppe, the matter therof is mixt of Oyle, and balme which consecrated by the Bishoppe is called *Chrisme*, and the forme which the Bishoppe vseth is *I signe thee with the signe of the Crosse, and I confirme thee with Chrisme, or vntion of health, or saluation. In the name of the Father & of the Sonne, &c.* This matter of Oile sanctified (whereunto balme signifieng the odoriferous sauour of good workes is adioined) is vsed in this Sacrament to signifie the effect therof. For as Oile is fat and cureth griefs, aswageth paines, refresheth and strengthneth the weary bodies: so the Oile of Gods grace (plentifully powred done in mans soule in this Sacrament) aswageth inordinate passions & motions, cureth our defectes, strengtheneth and encourageth vs in all godly waies, & replenisheth vs with many spiritual, & heauenly gifts, as we read in the Acts of the Apostles aboue alleaged, that whē the people of *Samaria* had receiued Christs faith, & were baptised

H

after

Act. 8.

afterwards the Apostles at *Ierusalem* sent *S. Peter*, & *S. Iohn* to cōfirme thē in their beleife and Gods grace, who when they came thither praied for thē, & whē they laied their hands vpon them they receiued the holy Ghost (that was more plentifully of the holy spirit of God). which imposition of hands by them, without al doubt Diuines hold was Confirmation which lawfull Bishops their Successours, & no other properlye, or ordinarelye by Christs holy ordinance doe vse, of which Sacramēt likewise is mentiō made vnder the name of imposition of handes in the 6. Chapter to the *Hebrues*, by which place it appeareth that it cānot be iterated, or giuen to one twice, no more than Baptisme cā. This holy sacramēt thus instituted by Christ & which was by his Apostles with so great fruit practised *Protestants* & other like heretikes of this time abolish, & quite put away, at least would make no more of it than a bare Ceremony, or Catechisme, like Sacrilegious, and most vngodly men, accounting holye Oyle consecrated by Gods holy worde that blesteth, & sanctifieth all thinges (o
hor-

horrible blasphemy) no better, or fit for nothing but to grease bootes & shoves. *This grosse*
 But no meruail seeing they set so little *tearme*
 store by Baptisme, as I declared before, *though*
 though they make Confirmation no Sa- *barbarous*
 crament nor scarfe allowe it for a Cere- *to write,*
 mony: for indeed they haue neuer a true *yet woe be*
 Bishop left aliue in *England* (which mi- *to heretiks*
 ferable state this poore Country (alasse) *that are*
 was not in of a thousand yeares before) *not asha-*
 that can minister or giue the holy Sacra- *med to a-*
 ment of Confirmation; for these wolues *nouch it,*
 that be thrust in true Bishops places, be *giuing me*
 so far frō Bishops, that the most of thē be *occasion to*
 no Priests at all, and the lawfull Bishops *speake so.*
 being gone and consumed by long im-
 prisonment and dead, these bishops (ter-
 ming themselves falsly Superintendents
 or Bishops) haue either by simony, or
 sinister meanes intruded themselves in
 there places, or else be set therein by such
 as haue no such power in spirituall go-
 uernmēt, but in spirituall matters ought
 to be ruled themselves, as sheepe by their
 lawfull pastors and Bishoppes. But (oh
 England) how farre art thou fallen from
 God, all due ecclesiasticall order, and

true religion for sinne? Confirmation then you see(as I haue declared)is a Sacrament, whereby as in a temporall common wealth when children to vpholde and increase it, must be borne, & to make more perfect men, and souldiers must be strengthened, armed, & encouraged: so in this heavenly comon wealth of Christes Church when children are borne againe by Baptisme they ought to be confirmed more in grace, to make them more bold, and couragious souldiers of Christ, by the holie Sacrament of Confirmation, that so they may fight more valiently in Gods waies, and vanquish those Princes of darknes conquere the world, and themselves and win an euerlasting Crowne.

Chap XIIII of the holy Sacrament of Penance, and of the three parts therof, and of the necessitie thereof to all sinners after Baptisme.



ut as you see in a dangerous fight, a most valiant souldier may sometime take a deadly wound, whereunto a plaister and most soueraigne salue is most

most needfull, that so after he may fight more manfully: Euen so Christ the good phisition knowing the dangerous warfare man hath here vppon earth with those most mighty enimies, the flesh, the world, & the diuell, whereby sometime in soul he may take a deadly wounde; that father of mercye then, and God of all comfort (knowing the weakenes of our vessells, and taking compassion of our infimtie) to cure our deadly woundes, hath ordained a nother most wholsome Sacrament called Penance, which Saint *Hierome* calleth *Secundam tabulam post naufragium* the second table after shipwreck. For euen as if in the Sea a shippe burst there is no other remedy but take some bord & swimme out: Euē so in this troublesome Sea of this wretched world which like the Sea is alwaye stormy, if a man after Baptisme fall againe to sinne (as we be all sinners, and need the grace of God) then loe, there is no other refuge to be saued, but only by Penance, as our Sauour teacheth vs: *Nisi penitentiam egeritis, omnes simul peribitis.* *Luc. 13. vers. 3*
Vnlesse you doe penance you shall altogether
H 3 perish,

perilhe, which fall of ours by sinne, as it especiallye consisteth in three thinges, in Thought, Worde, and Deede: So hath Gods mercy ordained this Sacrament of Penance as a remedy which consisteth of three parts, that is first of Contrition of heart, in beeing sorrowfull for our sinnes with full purpose to amende; secondly, of Confession of mouthe in confessing the same to a lawfull Priest as the Vicar of Christ; and thirdlye in Satisfaction of workes, which bee Fasting, Prayer, Almes-deedes, and the like, which the Holye Scripture tearmeth frutes, or workes of Penance. At this Heretikes (when they cannot aunswere) scoffe, but we proue them by Godes worde, and authoritie of the Holie Catholike Church: Wee proue then the first part of Penance, that is Contrition of heart, by many places of Holye Scripture, as where we are commaunded to conuert, and turne our selues to GOD in Fasting, Weeping, and Lamentation: And agayne, *Scindite corda uestra, & non vestimenta uestra, &c.* Rent so

Isa. 60.

your heartes and not your garmentes, &c. Tolet.

*Which sorrowe of hart is of such force *sum.lib.*
 when it is donne in Charitye and pure *2.Cap.4.*
 loue to God, that by vertue thereof it *& conc.*
 some-time may be so great, that mans *Trid. sess.*
 sinnes may thereby be forgiuen: Where- *14. cap.4*
 upon Almighty God sayeth by his ho- **Wherein*
 lye Prophet, *Conuert to me, and I will is euer vn*
bee conuerted to you: And againe, *In derstoode*
quacunq; hora ingemuerit peccator, &c. Confession
 At what howre soeuer a sinner lamen- *included*
 teth from the bottome of his heart I *to be*
 vwill heare him. But vvhat neede we *made*
 then saith the Heretickes, to confesse *in due*
 our sinnes to a Preiste? I aunswere for *time.*
 diuerse causes; first because it is the
 ordinance of Christ in his Newe Testa-
 ment, who knoweth best howe to Or- *Mat. 5.*
 der, Rule, and Gouverne his people, *21.*
 who telleth vs, **Vnlesse our iustice ex- Christian*
ceedeth that of the Scribes and Phari- iustice, I
sees, wee shall not enter into the kingdome grant far
of GOD, &c. For a-fore Christ in- *exceedeth*
 deede Penance was not a Sacrament *that of*
 as nowe it is, neither were they of the *the Pha-*
 olde Testament that was before Christ *risies in*
 bound to confesse all their sinnes, *(Saluo moe*

things then one, which words declare the perfection of the new testament which to get, Confession is a great meares. *meliori iudicio*) to the Preist, but con-
 punction, inward repentance, and sor-
 row of hart, with amendment and resti-
 tution for iniustice done would suffise,
 though euen then we read that manye
 would openly confesse, yet in that state
 when the prophet spake those words, we
 graūt that in what howre soeuer a sinner
 with due repentance, or contrite sorow
 and compunction of harte conuerted
 himselfe to God, he would forgiue him,
 yea and moreouer wee graunt the same
 still now in this law of grace since Christ
 that when-soeuer a man hath perfecte
 contrition, or sorrow for his sinnes, they
 be forgiuen him; but true contrition
 or perfect repentance with perfect loue
 and charity to God, can no man haue
 but hee that hath will to keepe Godes
 Commaundementes, and to doe that
 Christ hath bidden: But Christ hath
 commaunded that we confesse our sins,
 as after I will proue by the Gospell, and
 therefore no man can haue perfect con-
 trition or conuersion to God but he that
 is sorowful for his sins, that assoone as he
 can meete, with a lawfull Preist, or in due
 time

time he wil confesse thē; that so Christs ordinance being fulfilled by meanes of the Priest, they may bee forgien him. But if a man be in danger of death, or in such place that hee cannot come possibly by any meane to cōfession before a Priest: then no doubt if he haue perfect contrition and sorow for his sins, Christ the high Priest (who as I saied before is not so bound to his Sacramētes but that without them he can giue his grace) giueth in such time of necessitye perfect absolution from sinne, yea so great the sorow of hart may bee that both sinne, yea and paine due vnto sinne in this life, and in the next may bee forgien. And I doubt not but that there be many good men that perhappes come to Confession once euerye weeke; that before they confesse to the Priest haue their sinnes forgien at Godes hands: so great is their loue to God, & sorowe for their sinnes, for that they haue offended him, that is chiefly to be be loued; yet because of Christes ordinance, in their contrition is allwayes Confession included, or vnderstood,
which

which was plainly signified vnto vs,
 and taught by our Sauour by two es-
 pecially of his wonderfull miracles: the
 one was when he had healed the lea-
 pers *hee bad them goe and shewe them-
 selues to the Preistes*, whereby wee bee
 taught, that though our sinnes (which
 be leprosie to our soules) bee already in
 Gods sight by perfect sorowe forgiuen
 yet wee must shewe them by confession
 to the Preist Gods Vicar, because it
 is Christes holye ordinance, who hath
 leste that power his father gaue him to
 his holie Church. Againe when Christ
 rayfed *Lazarus*, that was fower dayes
 deade (who signifieth a man deeplie
 deade in sinne) when he was aliue and
 rose vp, hauing yet his handes, and
 feete bound, Christ bad his disciples
*Loose his bandes, and suffer him to goe a
 way*. So when Christ by his grace in-
 wardly in mannes hart, hath wrought
 sorow, and repentance, and so made
 the sinner aliue agayne in soule (which
 is a greater worke of God then raising
 a dead man in body) hee then biddes
 his disciples lawfull Preistes loose him
 by

Luc. 17.

14.

Iohn. 11.

44.

by his authority leste and giuen them, whereby what soeuer is bound in earth or loosed shalbe bounde or loosed in Heauen, and so lett him goe freelye away loosed from the bandes of sinne.

Chap. XV *That Confession of our sinnes to a lawfull Preist is necessary.*



Esides this, Confessiō is necessary, because no mā knoweth whether he hath true Contrition, or no, it is a thing so hard to be known: for though whē a mā doth that which he cā, he may be in good hope, he is in gods grace and fauour, yet none knoweth certainly whether he be worthy loue or hatred, nowe though a man haue not perfect sorow, and contrition; yet if he be sorie he can be no more sory, and fullye purpose to satiffie & amend that which is past, cōming thē with lowly Confessiō to the Preist, an vnperfect sorow (which diuines call attrition) by vertue of the
holy

I speake here after the common phrase of some, who say: Ex attrito fit quis contritus, though In rigore nunquam attriti oper se fit contritio, quorum principia sunt contraria cum una ex timore alia vero ex amore oriatur.

holy Sacrament of Penance, in Confession it is made and allowed before God for contrition, and so the eternal punishment for the sinne is forgiven, by vertue of the keyes committed to *S. Peter*, yet the Church with attrition, or imperfect sorrow, without Confession cannot saue a man, but if he should die in it so without the holy Sacrament of Confession, yea though he had purpose to confesse if he could, without doubt he should be damned: whereby you may see of what necessity Confession is, if there were no other reason saue this. Moreover the grace of God so concurreth with this Sacrament that sometime in Confession a man may haue contrition though he had it not before. All which and many mo important reasons shew the conueniency, and necessity of Confession. Now this Contrition is nothing els but an inward, and most great sorrow that a man hath, that he hath offended God chiefly to bee beloued aboue all thinges: whereby we maye gather that it is not true Contrition, when a man is sorye for anye worldly losse, hindrance

rance, or shame that commeth vnto him, for that he hath offended, neither when one repenteth for feare of hell onely (though the holy Church in her Sermons, and otherwise right worthely, setteth before mens eies the paines of hell, that so through feare of Gods iudgement hard harted sinners, may come to the perfect loue of God) neither is it true contrition whē one is sory, & amendeth for feare of death onely, or the losse of Heauen, though that feare be good, and laudable, yet is not so perfect, but a verry good disposition to perfection. For if there were neither Death, Iudgement, Hell, nor Heauen, yet we ought to bee sory for that we haue by sinne lost and offended God, which aboute our selues and all things is to be beloued, & when we be sory for that espeacially, thē haue we perfect sorrowe & contrition: whereby it appeareth how farre those be from true contrition and conuersion to God, that liue a loose, and euill life, and then in perill of death for feare thereof only, and that which followeth, seeme to lament and be sory, and not for any loue
to

to God: who crie then, Lord Lord, & yet neuer do the will of that heauēly Father: which kind of men Christ affirmeth shal neuer enter into that heauēly kingdome, for though no man may dispaire at any howre when he hath full will to come to God, yet *S. Aug.* right worthelie doubteth of those that defer their cōuersion to the last howre, the reason is, because without a rare speciall grace of God, such mē thē come to God rather for fear of death thē loue of God, & so want true cōtritiō; yet if they can come to the Sacrament of Confessiō then lastly & be sory, they can be no more sory, with purpose fullie to amend, there is great hope then of Saluation in thē. See then of what value Confession is wherof mention is made, yea & the practize thereof shewed thus in the 19. Chapter of the Actes of the Apostles. *Multi credentium veniebant confitentes & annunciantes actus suos.* That as many of those that belecued came confessing and shewing their workes. And Saint *Iames* in the fift Chap. teacheth vs thus *Confitemini &c.* Confesse to one another your sinnes, whereof see but only Venerable

table *Bede* his expositiō. Many desperate sinners deferre their amendment to God desiring but one howre to bee saued at last with the good thief, but one swallow maketh not a spring, the example of the thiefe was that no man should dispaire, but the dānation of infinit thousands, that defer their conuersion to God till the last howre for-warneth vs not to presume to sin. For that thiefe, that in the end becoming good was saued, sinned of ignorance perhaps all his life, and not of malicious presumptiō, as those do that wil come to god whe they list; nay it is his great mercy if he receiue any, liue they neuer so wel; again, the thiefe had so perfect cōtrition & made such satisfactiō for his sin as I doubt whether any mā can do the like. For his sorrow, & repētance none doubteth of, which contrite & humbled hart god wil neuer despise, he cōfessed ther his sin to Christ the high-Priest, & he made therof such satisfactiō in cōfessing Christ vpo the Crosse, & reprehēding the blasphemers before that multitude and the whole world, in so much that one act of his was of more value thē perhaps some good

*The opi-
nion of
some.*

good preacher can merite in preaching Christ forty yeares together in the pulpitte. So that this theefe died a glorious Martir. Let desperate sinners then that die in bed take heede betime they come not short of him. Now what this Confession is, to whome it ought to bee made, who ordained it, and what fruite cometh therby I wil breifely declare. First Confession is the opening of mans fault, aswell secret, as publike, spiritual & corporall, with detestation of sinne aboue all things. Confession in holy Scripture is diuers, as abundantlye in the olde Testament is declared, as to God, to lawfull iudges, &c. But now sacramental Confession in this law of grace, is to a lawfull Priest, hauing iurisdiction sitting in Christes steed, and place, whereof saith *Saint Iames. Confesse one to another your sinnes that you may bee saued.*

*Iames.
5.16.*

Chap. XVI *Of Confession more in particular, and of some sinnes against the first and second commaundement.*

 one is bound by the law of god to confession to a priest that is Sacramentall Confession, vnlesse hee can iustly accuse himselfe of deadly sinne, that is of the breach of any of Gods commaundements, or vnlesse he doubt probably, that he hath offēded deadly, yet the holy Church commaundeth once a yeare to recieue, before which Confession in lay-men (but much more in Preists if they finde their consciences guilty) is commonly presupposed, which vnlesse euery one obserue (vnlesse he haue some iust impediment) he grieuously sinneth: and though a man cannot finde himselfe guilty of deadly sinne, yet of some smal sinnes (wherein we daily al offend and without which this life can hardlye be led) the best maye accuse themselves, & may very well confesse them; and ordinarily good men some euery weeke do confesse such small sinnes: as

light thoughts, vaine wordes, and the like, which be commonly called veniall finnes, and whereof Christ saith we shal make account at the daye of iudgement if wee first iudge not our selues here, which though not of necessity (because other-waies they maye bee forgiuen) yet they may be matters of confession. But a deadly sinne if one after due discusion of his conscience can remeber it & come to a lawful Priest euery one vnder paine of damnation is bound to confesse to a lawfull Preist a deadlye sinne (I say) that is, the transgression, or breach of Godes Commaundement, & it is called deadlye because it draweth to everlasting death vnlesse wee confesse it in the holy Sacrament of Penance if in any sort we can come to the Preist. Deadly finnes be many, but especially these following bee called capitall and principall finnes whereof all other finnes proccede. *Pride, Conetousnes, Leachery, Gluttony, Wrath, Envy, & Slouth.* Moreouer false beleife, infidelity, & heresie, these three be most grievous deadly sins: likewise, witches or those that goe or send to witches, or such
you

*Yet thes.
sins some
of them
especially
be not al*

you call wisemen & coniurers, those of- waies mor-
 fend deadly. Likewise those that speake e- tall, but in
 uil of God, our Lady, or his holy Saints, some
 or against the Pope Christs vicar heer in deepe, or
 earth, or against the holy Sacraments es- high de-
 pecially the B. Sacrifice of the Masse, gree.
 those be all, or some of them sacrilegious
 blasphemous sinners, & excommunicate,
 & cannot be forgiuen without Confes-
 sion (at least in will when a Preist cannot
 be had) for those sinnes be most deadly
 against the first Comandement of God,
 that comaundeth no God but one to be
 worshiped; as for Images, or Pictures of
 Christ & his holy saints they be no more
 forbidden vs therein than to carry the I-
 mage of our Queene in our mony or the
 like. God forbad all Idolatry, & worshi-
 ping of false Gods, & vncleane & false
 Idoles, & Images; not true Images that
 be liuely memories of our Redemption,
 & vertuous personages, & therefore be
 called Lay-mens books, as holy Fathers
 tearme them. Nay God himselfe (as
 you shal reade in holy Scripture) com-
 maunded Images to be made of Angels
 which were set vpp in Salomons Temple 3. Reg. 6.
 I 2 wher-

wherefore Christians right worthily set in their temples, the Images of Christ & his Saints. For many a simple vnlearned man knoweth not how Christ died vpon the Crosse, but only by seing his picture vpon the Crosse; therefore heretikes that haue pulled it out of Churches doe that which lieth in them to put Christs Passion out of mans mind, bragge they neuer so much in wordes of the same. We then offend not against the first commaundement of God that religiously keepe and set vp ho'y pictures to imprint Christes memory in our hartes, but they that breake and pull them down be impious heretikes, who therefore in general Councils many hundred yeares before by the consent of all Christendome haue beene condemned. Who indeed bee worse then olde *Idolators*, as worshipers of their owne opinions; an *Idolatory* far worse then that of the gentils. Againe great swearers, and forswearers offend deadlye and ought to confesse; for an oathe ought not to be vsed but in Iustice and Iudgement, whereby God is called to witnesse. Likewise those that
breake

breake their vowes: as of chastity, and the like. Let *Schismaticke* Preistes that after their vowes haue taken whoores to their concubines which they tearme their wiues, looke to this: as for Ministers they haue no damnation for marriage, which Preistes with their so tearmed wiues haue; because they neuer made vow of chastity, for they (good men) thinke it impossible to bee chaste, whereas * *Saint Paul* wisheth all men to be so as himselfe that was chaste. As for vnlawful oathes, when, where; & before whomsoever they be taken, they ought not to be kept, for they doe euill in taking them, but worse in keeping them if the matter be of importance, and vniust. As when *Herod* swore his daughter should haue what she asked, and she like an enuious caytiffe by her mothers suggestion asked * *Saint Iohns* head. *Herod* did euill in swearing rashly, but he offended worse, in keeping his oath deliberately.

* *Cor. 7. 7.**Ministers**I meane so**that they**would for-**sake their**hereticall**ministerie**and be-**come Ca-**tholikes**should not**sin in tak-**ing vppon**them ho-**nest mari-**age or in**being ma-**ried.** *Mar. 6.*

Chap. XVII. *Of the rest of the Com-
mandements, and of some sins against
them to be confessed to the Priest.*



likewise whē one goeth, & as
oftas he goeth to the heretiks
Church to heare or bee pre-
sent with them at seruice, it
is a deadly sinne and Schisme, and a de-
niall of Christ which is the truthe, and
much more grieuous a sinne it is in re-
ceiuing that wicked and most blasphem-
ous communion of theirs, which is
haynous Idolatry, for that a man taketh
a peece of bread reposing therein his
saluation, contrary to Christes holy or-
dinance, that left vs his body and blood
in the holye Sacrament to bee receiued
which they like traitors to God and his
Church haue abolished, and deceiue
with a peece of bakers breade the simple
people, giuing it them in steede of that
bread of life that came downe from
heauen, whereby we all doe liue. So
that this communion of theits, being
quite contrarye to Christes ordinance
to receiue it is most horrible, and dead-
ly sinne. And as by a worthy re-
ceiueing the blessed Sacrament a man is
made

made one body with christ; so to recieue their cōmunion it maketh a man one body with *Antechrist*, & the diuel: wherefore I cannot find, or cā hardly find a greater sin than to go to the heretiks Church, & receaue with them. For receiuing the cōmunion as the *Diabolicall Samaritanes*, the ministers therof do raise vp an Altar as it were against the true Altar of God, which God euer so abhorred & terribly punished: so the receauers of that communion (I say) make a publike professiō of the deniall of the B. Body & Blood of Iesus in the holy Eucharist, & of the catholike Faith & Religion: yea take a signe & seale of the same, incorporating theselues therby to the synagogue of *Antechrist*, & the diuell, as the worthy receauers of the B. Sacramēt, be incorporate, knit, or made one body with Christ. Likewise not to come to Masse euery Sunday, & Holyday (if a man can conueniently) is deadly Sinne. So not to receaue once a yeere, & that about Easter, the most Blessed Sacrament, is deadlie Sinne. Likewise all seruile workes and laboures (vnlesse a man haue great neede, or that

things stand in danger of loosing) be forbidden on one of those daies vnder paine of sinne. Those that in all lawfull and honest things of great importance disobay their Parents, Masters, Kings, Princes and lawfull Superiours offend deadli. But if father or mother, master or mistres, King or prince, or whosoeuer commaund me any vnlawfull thing against Gods law, or the law of the holy Catholike Church I may then in no sorte obay them, no not to die for it: but in that case we may say with Saint *Peter* when the officers, and Iudges would haue had him to haue broken Gods law, & to haue beene an obedient and good subiecte (as heretikes tearme it) to his Prince, *Nay* saith S. *Peter* we must obey God rather than men. And yet in all lawfull & honest things he exhorteth, and commaundeth vs to obaye Princes & Rulers, which we ought to doe, otherwise we offende. Moreouer those that giue not euery one their due (especially in a matter of importance) and oppresse their tenants, or vniustly wrong their poore neighbours offende deadly.

Like-

Likewise those that vniustly kil, by word or deede; or consent to death, or murder of others, or in any sort procure their owne or other mens death vniustlye offend deadly: though the lawfull Iudge & Magistrate, may cause malefactors to be executed, & if they do it without malice, and iustly, they doe God good seruice. Likewise those that speake, and vse craft, & vniust dealing deceiuing their neighbours in great matters offende deadly. So likewise doe alvserers yea though they take but the statute, and are bounde vnder paine of deadly sinne to make restitution, otherwise the Preist cannot giue them absolution. Those likewise be cloaked vsers that sell dearer then the market will giue in ready money, for that they forbear their mony; yet if they sustaine any hindraunce by bearing their mony, they may iustly take so much as therby they be hindered, but no more. Here I lament the state of manye merchants & petty fogging lawiers, for it is very dāgerous: As for Simony, as buying and selling spirituall benefices, and such matter; it is now so common amongst
the

the newe Bishoppes and ministers, that because God taketh not present vengeance vpon them, but staieeth for their amendment, they thinke it is almost no sinne, but they shall finde it one day most heauy; for it is most deadly, and if euer God send a good and Catholike time heere in our Countrie they maie chaunce bee called to a reckoning for their honest dealing, vnlesse they speedely amende and become friendes, as they haue beene enimies to the Church, which I beseech God they may to his glorie, and their owne Saluation. Likewise all fornication, and vnlawfull dealing with anie (saue onely that lawfull knowledge betweene man and wife) is a deadly sinne, and that betwixt man & wife also ought to bee in honest sort for the auoiding of fornication, and for procreation of children, otherwise it is sinne. Here likewise all dishonest touching of our selues or others, and all vnseemly looks, all vn honest speches, and vnlawfull desires, with a full consent of hart to that fleshly sin of leachery is forbidden, vnder paine of deadlye
sinne

finne, which and manye other secret finnes (not fit heere to bee named) are rather in Confession to bee forbidden than heere to be opened. But I am afraid *England* at this day (were it but only in such matters) is in a miserable state for want of Confession. For young folkes (alas) be not taught what is sinne, nor how to auoid it. Likewise all drunkards, gluttons, especially those that breake Lent, Fridayes, Satterdayes, Ember daies, and other Eues, & holy fasting dayes (if they be able to fast, or haue not some lawfull impediment) commonly offende deadly, and so doe all pernicious liars to other mens hurt, slaundersers, backbiters, stealers, or vniust receauers of other mens goodes, these and manye others hidden, and open finnes that I cannot stand to reckon be deadlie against Gods holy Lawe and Commaundiments, and must bee confessed, and that to a lawfull Preist, that hath Iurisdiction, and authority: for it is not the least of those deadlye finnes by me reckoned (with many mo which time serueth me not to reckon)

but

124 *Of the rest of the Commandements,*
but they deserue euerlasting death. And
because the breach of Gods commaun-
dement procureth death to the soule;
as the breach of the Princes comman-
dement (in capitall matters) procureth
death of the body, therefore they be
called deadly.

Chap. XVIII *Declaring what sinne
is, & how grienous in the sight of God,
and howe seuerely it is, and shall be pu-
nished for euer.*



And that you may the bet-
ter vnderstand what sinne
is, & so feare God & flie it;
you shall vnderstande that
nothing displeaseth God;
but sinne which is the breaking of his
holy lawe and Commaundements. For
when God saith thou shalt not doe this,
and then a man breaking his lawe, doth
contrarye to Gods commaundement;
he sheweth himselfe a disobedient sub-
iect, louing his own wil and preferring it
before Gods will, and so deserueth death
in

in that he preferreth any creature or tra-
 fitory pleasure before God the Creator, *Note that*
 who is to mans soule euerlasting life. *this cheif*
 Doth not (think you) that subiecte iustly *ly I mean*
 deserue death that wisheth in his hart, & *by them*
 doth what is in him, that his soueraigne *which*
 & lawfull Prince were dead? Euery one *sinne of*
 confesseth it. Let euerye one examine *malice:*
 theselues whosoever comitteth any dead *for ma-*
 ly sin & (I warrent you) secretly lurking *ny doe*
 in his heart he would wishe there were *sin only of*
 no god to giue iudgement aginst him & *frailtie.*
 to punish his sinne, and so as much as li-
 eth in him goeth about to pull God
 from his throne by committing one
 deadlye sinne, in that hee preferreth
 the creature before God the Creator,
 (so vile a thing is the fonde delight of
 one sinne, which sinne is a priuation to
 nothing, fitt for nothing but for euer-
 lasting fire) before him who is so good
 who be blessed for euer. Whereuppon
 holy *S. Chrysostome* hath a feaefull but
 most true saying. The Diuell at the last
 day shall challenge the sinful man argu-
 ing with God and saying. This man is
 mine, for my will and precepts hath he
 euer

*This see-
 meth true
 in euery
 haynous
 mortall
 sinne.*

euere folowed, but thy holy wil & cōmandements woulde he neuer obay, & therefore of thy Iustice thou cāst not deny me him. That man then that offendeth the Maiesty of God, which is euerlasting, & wishing secretly in his hart ther were no God to punish him, that so euermore he might sinne, dying in the affection thereof deserueth therefore euerlasting death, though it be but for one such a deadly sin, & should no doubt therefore be punished as long as God is God; that is for euere (because mā of himself could neuer satisfie) but that God of his mercy hath ordained this holy Sacrament of Penāce which taketh vertue of Christes Blood, which vnited to his diuinity, is able to appease Gods wrath: by meanes thereof (I say) & not otherwise (at least in wil & perfect contritiō) after Baptisme he may rise againe. And that you may better beleeue that I say, assure your selfe God so much abhorreth sin, that but for one sin of pride & that but only in thought, in that the first & most beautifull Angell said in his hart, he woulde be like to the highest, God spared him not nor a nūber more

Esay. 14.

more of those noble creatures the Angells far more excellēt then mā, but cast thē downe from heauē to the vttermōst depth of hel without al recovery. So vglie & vncleane is sin in Gods sight, in so much that he spared not *Adam* the first *Gen.3.* man but cast him out of Paradise, & all but for one deadly sinne in breaking his commandemēt in eating the forbidden *Apple*. The smart whereof al we his pore sonnes feel & shal feel to the worlds end. For sin God spared not the whole world *Gen.7.* (saue eight persons) but drowned al. For sin he spared not those noble Citties *Sodom* & *gomorrha*, but destroyed thē with fire & brimstone: In somuch that where they stode is to this day a dead sea, or lake, in tokē of that filthy sin of leachery & against nature, wherein those Citties abounded, that no liuing creature liueth therein, nor any thing (though it beareth iron aloft) cā swimme but sinke, the fruits that growe about it seeme fair, but inwardly be ful of stincking ashes, which strainge qualities of that lake is a tokē of gods heauy wrath & indignatiō for euer more for sinne. Likewise *Core*, *Dathan*, & *Abiron*

Num. 16. *Abiron* with all their adherents for rebellion against *Moyſes* and *Aaron*, Preiſts & Prophets of God (as heretikes now rebell against the high Preiſtes of Chriſt) in detestation of that grievous sinne of deuision and Schisme with fire that came downe from heauen were destroyed, and the earth opened and ſwallowed them quick to hell. For ſome one deadly sinne we read in holy ſcripture, that God hath ſtricken ſome with ſodaine death, in token of euerlaſting death, that remaineth for sinne after this life. As that man that committed that foule sinne not to be named which nature abhorreth, the Angel of god ſtroke him ſodely with death.

Act. 5. Likewise *Ananias* & *Saphira* for one ſin of ſacrilegious couetouſnes, in deceiuing the Apoſt. at a word of *S. Peter* fell down dead. To be breife God hath not ſpared moſt noble perſons, Kingdomes, Nations, no nor the whole worlde, no nor laſt of all his only begotten ſonne, but ſuffered him to be beaten as long as he had anye drop of blood in his body, not for his owne (which was moſt innocent) but for our ſinnes: And may we thinke (though

Eſt hyperbolica locutio

(though he beare longe) vnlesse wee amend & doe Penance that he will spare vs? No surely: for if our Sauour said to those women that at his passion followed him and wept. *O daughters of Ierusalem, weepe not for me, but for your selues & children. For if they do this in the grene wood, what shall be donne in the drye?* As if he should haue said, if they doe this to me, if I suffer this which am without sin, the greene fruitfull tree of life, and that for your sinnes, what should bee donne then with him that beeing drye, voide of the moisture of gods grace as a dry stick, fitt for nothing but to make a fier-brand in hell, and bee punished for his owne sinnes for euer in torments? The consideration then no doubt of this horror of sinne, how much it displeaseth God, and how greuously it hath beene punished in this worlde in all states, and shall be for euer in the next life, was the cause that made so many blessed Saints of old to take vpon them such Penance in the willdernesse night and day: punishing them selues in this life, that they might haue perfect ioy and rest in the next.

K

Where

130 *What sin is, and howe grievous, &c.*

Whereof said S. *Augustine. Hic ure, hic seca ut in illa die quiescam.* Good Lorde here burne, here cutt that I may rest at that day, so great and odious in Gods sight is one deadly sinne, that had a man done neuer so many good deedes afore, yet if he die in that sinne without Penance, hee shoulde loose all and bee damned for euer. For by one deadly sin man doth asmuch as lieth in him to naile Christ to the Crosse againe, in so much that our sinnes were the cause of his death. And so bewtrifull is the soule in the sight of God when it is out of sinne, that Christ for example if it had been but to haue saued, and deliuered your soule from sinne, woulde haue suffred as much as bee did for the whole worlde.

Chap.

Chap. XIX. *Of the great ingratitude of man to God by sinne, and that there is a difference of sinnes, with an exhortation to Confession, and amendment by Penance.*

O Sweete & most louing Lord Iesus, why then dare wee be so bould to offend thee? If you should see me a wretched sinfull man for your sake stripped naked and all my blood with beating running vpon the flowre, would you not haue pittie? I am sure you would. Remember thee that Lamb of God he that made you & giueth you life & al thinges, that you haue thus beaten him for your sins and doe Penance for those that bee past whilst you haue space, & be afraid to offend him any more, who hath so dearely paid for our sinnes. For he is the same God hee was, and if hee spared not such persones more in fauour with him then we be, no more will he vs, vnlesse we (whilst we haue time) speedily amend. But you wil say, you speak of things impossible for any to kepe in this life, for all

1. Ioh. 1.8 we be daily sinners, and as saith S. Iohn.
*If we say we be without sinne, we deceane
 our selues.* I grant none of vs liueth with-
 out daily finnes, & therefore we say daily
 in our *Pater noster*, *Dimitte nobis debita no-*
stra good Lord forgiue vs our trespasses: but
 you must vnderstand there is great dif-
 ference in finnes. There is a sin to death
 1. Ioh. 5. which S. Iohn speaketh of, wherein if a
 15. man continue without Penance to the
 end for such a one he woulde not haue
 vs to pray, that is, those that continue to
 death in any of those deadly finnes by
 me before rehearsed, without amend-
 ment and penance. But from such great
 finnes a man by Gods grace may ever
 abstaine, as frō Theft, Murder, Whore-
 dome, Heresie, and the like enormous
 crimes. For God commandeth nothing
 vnpossible, but that a man may by his
 grace easily keepe. For otherwise God
 should be vniust, that would command
 vs thinges to doe, and forbid vs other
 things, and yet in not keeping his Com-
 mandements punish vs for the same,
 if we be not able to keepe them, which
 to thinke or speake (as heretiks doe) of
 God

God which is all good and iust, is most horrible blasphemie. But one other kind of sinne there is, which we call Veniall sinne, as a light thought, vaine worde, and the like, & that deserueth not damnation, nor is so grieuous in Gods sight, and in such small sinnes the best commonly offende, some more, some lesse, and as we oft & diuerse waies fall therein, so be there diuerse waies for our remedy, as oft saying the *Pater noster* with sorrow and purpole to amend, knocking vpon the breast, sprinckling our selues with Holy-water, taking Holy-bread, geuing Almes, Fasting, with many such charitable workes and the like; yet we must abstaine from such little sinnes to, as much as we may for feare of falling into greater; yea and Christ saith: *Of euery Math. 12. idle word at the day of Iudgement we must .36. make accompt,* & therefore we had need flie all sinne as much as we may, for the least sinne (though it damnableth not) yet it darkeneth mans soule, hindreth Gods grace and deuotion, and if we doe not satisfie for it in this life, we must be purged for it in the next (before we can at-

K 3

tain e

taine the sight of God) in that cleansing fire of purgatorie, that farre exceedeth all this payne and punishment in this world. But for those great sinnes which be deadly, neither *Pater noster*, knocking, kneeling, nor any other ceremonies of the Church will serue without the ho'ye Sacramente of Penance, of which sins cheifly, our sauiour spake, *Vnlesse you doe Penance, you shall all perish.*

Luc. 13. 5.

Wherefore as I saied euerye deadly sinne must needes be opened in confession, with sorow of hart and full purpose

We ought to amend. * Which confession before a
to be diligent to confesse all great sinnes for euen as a wound not well scarred to the bottom (though outwardly healed)
 Preist ought to be breife, simple, plaine, in humble sort, entire or whole, sorowful & prepared to obey. First breife it ought to be not with many wordes, but necessary, accusing nobody but our selues, in no sort excusing our faults, but plainly telling the truth, and no more then the truth. In humble sort, remembring that what we tell to the Preist, wee speake as to God: which confession must bee entire or whole, that we tell not one sinne & leaue another vnconfessed, but confesse all, as farre as our memory serueth
 for

for God forgiueth all or else none, and yet cor-
 therefore as we remember them, we be rupteth
 bound to confesse, and then God will the whole
 forgiue that & the rest. And withall in member,
 Confessiō euery one ought to be prepa- or body:
 red to doe that is enioyned him to doe so doth
 by his ghostly-father, and for so iudging deadly
 a mans selfe heere in this world, a man at sinne by
 the day of iudgemēt shal not be iudged. dissimula-
 But if he wil not confesse himselfe to one tion not o-
 man here, thē at the last day shal his sins pened in
 before God & the whole world be laide Confession
 before him to his vtter ihamē, confusion infect &
 & endlesse dānatiō, & therfore as S. Paul destroy the
 exhorteth vs. *Let vs iudge our selues here, whole soul*
 (that is by humble Confession) and we 1. Cor. II.
 shall not be iudged at the last day. For God 13.
 hath left a iudgement seat here of mercy
 in his Church, before which if a man
 iudge him-selfe, hee shall escape that
 straight iudgement at the last day, if first
 he be losed & quit here: neither needeth
 a man feare to confesse, for the Preist
 may not reueale, or disclose any thing
 vttered in Confession no not for his life,
 nor to saue or loose the whole worlde, &
 therfore if any man should be so vngraci-

ous to vtter any thing heard in Confession, besides his perpetuall infamy and shame, he should be suspended and degraded euer after from al Priestly office and function. Wherefore none needeth to feare that his Confession shall be vttered.

Chap. XX *Of whom the Sacrament of Penance was ordained, & that Priests haue authority giuen them by Christ to forgie sinnes, and of the matter, forme, and effect of Penance.*



His Sacrament of Penance the (whereof lowly Confession is one cheife part) was ordained by Christ whē he gaue to his Church authoritie to binde and loose, saying to his Apostles and Disciples and their lawefull succellours to the worldes end:

Ioh. 20. 23 Whose sinnes you forgie, they be forgiven. For

For that hee saied to them he saied to all as not suffering for their age only, but for all persons in all ages to the worldes end, saying to them and vs, and the Pastors of his whole Church, *Euen as my father hath sent mee: also I send you.* So that his power, that his father gaue him, hee left to his Church, & the heads chiefly; as namely to Saint Peter, who when he first confessed Christ to bee the sonne of God in reward of his glorious confessiō he promised him first and chiefly authority to binde and loose sinnes, as appeareth by the very wordes of the Ghospell, saying : *Thou art Peter, and vppon this rocke will I build my Church, and to thee will I giue the keies of the kingdome of heauen, and whatsoever thou shalt binde in earth shalbe bounde in heauen, and whatsoever thou shalt loose in earth shalbe loosed in heauen.* And then after his resurrection as appeareth by Saint Iohns gospell hee performed his promise saying to his Apostles, when hee breathed vppon them. *Receiue you the holy Ghost. Whose sinnes you forgive they be forgiven, and whose sinnes you hold they bee holden.* By which

Ioh. 20.

Math. 16

18. & 19.

Ioh. 20. 23

which plaine wordes of Christ you see in both places he hath giuen authority to his Church to bind & loose sinnes, as al holy fathers vpon these places do vnderstand. But you must vnderstand that Preists, as they be men doe not forgiue sinnes, but as they be the ministers of Christ, that is by his holy worde and vertue of the holy Sacrament, as you see in Baptisme the Priest speaketh Godes worde and sayeth. *I baptize thee in the name of the Father &c.* And so then by the power of Gods worde, with water in that holy Sacrament, the soule of the childe is washed and clenfed from all sinne. So when the humble penitent sinner commeth to the Preist, and confesseth his sinne, the Preist then vseth the word of God, and saieth: *I absolve thee*, and so by the power of Godes worde, and authority giuen him from Christ hee looseth the sinner from sin. So that he which can beleue his sinnes be forgiuen him in Baptisme, I see no reason but hee may aswell beleue his sinnes by Penance in confession and absolutiō be forgiuē him. Neither ought
any

any to doubt (as some vnlearned foolish *Idiots* some times doe) whether *Preists*, & *Bishops* the lawfull successors of the *Apostles* and disciples of *Christ*, haue full authority to forgiue sin, as they had. For euen as the lawfull heire vpon his fathers death hath the same power & authority ouer his land & people (if he be a king) that his father had: Euē so to the worlds end the words of the holy *Prophet* be fulfilled in the *Catholike Church* the true inheritance & land of the liuing, *Pro Psal. 44. patribus tuis nati sunt tibi filii.* To these true sonnes and heires of the *Apostles* in the house of *God* which shall continew to the worldes end be giuen *Apostolike* power and authoritye to the same end which the *Apostles* had it: *Ad consummationem sanctorum in opus ministerii.* To 12. the edifying & perfectiō of the *Church* of *God*, which shall not wante her *pastores* and *gouernours* to the end. As therefore *God* said once *Increase and Gen. 1. multiply*, & all things haue done so since & as he said once to his *Apost.* *Go teach Mat. 28. all nations baptizing them in the name of 19. the Father, and of the Sonne, and of the*
holy

40 Of whom the Sacrament of
holy Ghost, and by those wordes Priestes
to this daye haue had authorite to
teach and Baptize: Euen so saying to his
Apostles. *Whose sinnes you forgive they be
forguen*, hee gaue in those wordes au-
thority to lawfull Priestes to the worldes
end to doe the same. Thus you see by
the plaine wordes of the holye Gospell
Priests haue power giuen them to for-
giue sinne by vertue of the Sacrament
of Penance, but they cannot knowe (as
lawfull Iudges in Gods stead) what sins
to forgive, and what penance to enioyne
vnlesse the sinner confesse his sinne. For
no mā knoweth the secrets of mans hart,
but God alone; & therefore that a mans
sins may be forgien he must confesse the
plainly to the Priest. The minister then
of this sacrament is a lawfull Priest with
iurisdiction, the forme is, *I absolve thee*
& the matter called *Remotior*, or the out-
ward matter belonging to this sacramēt
be sins, as wood is matter to the fire: &
the matter of this Sacrament called, *Vi-
cinius*, or the inward matter, is the sorowe
of the penitent, Contrition, Confession
and Satisfaction, manye other thinges
ap-

appertaine to this holye Sacrament of Confession that I cannot stand to reckon, the fruites whereof bee many and vnspeakeable, as that thereby wee be deliuered from damnation, and to vs therby is opened the gates of Saluation, thereby followeth purenes and ioye of soule and hart, and to be brieft, whereas before by sinne a man was the limme of the Diuell, now by Penance he is made a member of Christ, and childe of Saluation. Those that bee Masters, and haue charge of house-hold and children, by experience know what the want of Confession bringeth a number ynto. For in times past when the discipline of holy Church in Confession tooke place here in our countrey, seruants & children, were affraid to offend God and that for conscience-sake did their labours as for God. Hard it was to heare of a felon executed a foure-score yeares ago at an Assise, but now a number for want of due instruction & feare of God, make conscience of nothing, so they may escape the halter.

Chap. XXI *Of the most Blessed Sacrament and Sacrifice of Christs Bodie & Blood substantially, really, & truly vpon the Altar.*



He fourth Sacrament which is in the middest of the seauen Sacraments is the most high, noble, most excellent, and worthy Sacrament, that is the Sacrament of the Alter, and as the sonne in the middest of the Planets giueth light to the other starres and plannets, and exceedeth the same in glorie. So the blessed Eucharist wherein is Christ himself the fountaine of all grace, excelleth the other Sacraments in dignity and is farre more excellent then any other Sacrament, by how much the fountain exceedeth any litle riuer that proceedeth from it: for in this most blessed Sacrament I say is contained the fountaine and wellspring of all grace and goodnes our Lorde & Saujour Christ Iesus himselfe, his Blessed Body and Bloud, who at his last supper, when he was to depart this worlde, the night before his Death
and

& Passion, deuised the wayes & meanes according to his promise to remain with vs stil, leauing vs vnder the forme or likenesse of bread & wine his very Body & Blood in perfect memorie of his death and Passion. *Protestants* & other heretikes (o monstrous & blasphemous heresy) holde & teach you that this Sacrament is but only a bare signe, figure, & remembrance of Christs Body and his death. But we most stedfastly according to Christs words, & the gospel do holde & beleue, as sure as Gods worde and the trueth cannot fail, that the very selfe same Body & Blood which was borne of the B. Virgin *Mary* & suffered death vpon the Crosse, is giuen vs in this B. Sacrament, & that it is not a bare peece of bread, as it seemeth to the eye outwardly or is in the mouth by tast: but far aboue reason, contrary to our sensuall feeling: whē the preist in Christs persō hath once spoken Christs words ouer that creature which before was bread, it is the wholly, really, & substantially turned into the very body & blood of our redeemer christ by his mighty vvorde, vvhich made all things

things of nothing, and to vvhome nothing is impossible, and this vvhofoeuer vvill bee faued (barke the heretikes neuer so much to the contrary) must steadfastly beleeeue, for vve proue it by Gods vvorde that cannot faile, & the Aposto-like doctrine so to be. First thē the foure Euangelists be plaine. The sixt Chapter of *S. Iohn* hath so many plaine places vvhereby this holy Sacrament was promised, that I cannot haue time to reckon them, as in one place Christ there saith. *The bread which I will giue is my flesh for the health of the worlde, for my flesh is verily meat, & my bloode is verily drinke, & he that eateth my fleshe & drinketh my blood, dwelleth in me & I in him, & I will raise him vp againe at the last day, & vnlesse you eate the flesh of the sonne of man, & drinke his blood, you, shall not haue life in you.* Lo heare no figure or remembrance only is named as heretikes say. I know not truly how our Sauour coulde vse any plainer vvords: againe in the other three Euangelists in as plain vvordes, is mention made hovve our Sauour institutēd or ordained this holy

Sacra

*Mat. 26.**Mar. 14.**Luc. 22.*

Sacrament, & in this manner the night before he suffered, after he had made an end of the Paschal lamb and olde Testament, hee tooke bread blessed and gaue to his disciples saying. *Take and eate for this is my Body,* & likewise when he had blessed the Chalice, he said. *This is my Blood. Likewise Saint Paul affirmeth, that that which he receiued of our Lorde, hee gaue to the Corinthians, for our Lorde Iesus (saith hee) the same night hee was betrayed tooke breade, and giuing thanks brake and gaue to his disciples saying. This is my Body which shalbe betrayed or deliuered up for you,* so likewise he spake of the cup calling it his blood. And both the Euangelists & Saint Paul doe agree, that Christ bad his Apostles sacrifice or doe that which he had donne in memorie of his death and Passion, not to offer a peece of bread in memorie of his death and Passion, for that should be to base and slender a memorie (as the heretikes your ministers be-lie the truth) but to consecrate, sacrifice, and receiue after an vnbloody maner the very self-same body, that the day after was blou-

L

dely

1. Cor. 11.

dely once for all offered on the Crosse
 there as a full price of our redemption,

*

In saying and here as a mean to make vs pertakers
vnited to of that high price and ranfome: there
his sacred once bloudely offered, here the very
Body, selfe same flesh and bloude that there
Videtur once bloudely was offred, but here after
præposte an vnbloudy maner, not deuided, or not
ra locu- cut in peeces (as the *Ieres* vnderstoode,
tio. For and the heretikes doe blaspheme) but
his sacred whole Christ, though reallye and sub-
Body is stanciallye here present, yet after a spi-
vnited to rituall and deuine maner that cannot be
his God- sufficiently expressed in wordes: not one
head, not Christ here & other there or in heauen,
confoun- not one to day a nother to morow; but
ded, but one and the self same which was offred
krit and vpon the Crosse and now sitteth at the
ioyned to- right hand of his father, is daily offred
gether, vp here in the Church in diuers places
 (o infig- at once, & that by the mighty power of
 ne mira- his Godhead which is al in al *vnited to
 culum) his sacred body, to whome nothing is
 too na- impossible. Wee doe not substitute
 tures in then, or ordeyne many *Sacrifices of
 one person Christ as the heretikes be-ly vs, for so we
 *There is might be iniurious to his Passion, but
 one

one and the selfe same sacrifice (though *but one* different in the maner, with that vpon *Sacrifice*, the Crosse) is daily here offered vnto *though* God; there once bloudely, here vnblou- *daily*, yea dely by the ministrye of Preistes heere *oft euerie* in earth, to appease Gods wrath, & re- *day in the* nue in vs the fruit of his death and Pas- *Catholike* sion, wrought by that sacrifice once all Church bloudy vpon the Crosse for all. *Doe this renued* that I haue donne (saith Christ) in memo- *by the mi-* rie of me, that is, you shal represent, or shew *nistrie of* by this sacrifice the death of our Lord, as *Preists..* sayeth S. Paul to his comming againe. By 1. Cor. 11. which wordes of Christ (*Doe this that I 26.* *haue donne*) he gaue his Apostles and Priests authority to consecrate his Body, by vertue of his holy word: For what did Christ? He tooke bread, blessed & gaue to his Disciples & said. *This is my Body*, and wine saying, *This is my Bloud*. And bad them doe that he had donne, that is, by power of his mightye worde to consecrate his blessed Body. So by those verye wordes (that heretickes abuse, when hee saide, *Doe this in memorie of mee*, to make the ho'ye Sacrament to bee but a bare figure and remembrance

mens minds the Passion of Christ, and make voide in our soules the fruit thereof: wherefore they in deed be very forerunners of *Antechrist* that shall deny Christ and all, and yet like shamelesse & blasphemous wolues and deceiuers, are not affraid to call the high Preist of God (Christes Vicar here in earth the Pope) *Antechrist*, who is in deede the cheife pillar & head of the Church here next to Christ, spreading and vphoulding Christs faith against *Turkes*, *Iewes*, *Heretickes*, and all *Infidles* throughout the whole worlde. But these impostors call the Vicar of Christ *Antechrist*, that they *Antechristians*, and their Master *Antechrist* the vessell of *Satan* when hee commeth may be the lesse suspected, & so pull downe Christianity. But Gods Church Christes kingdome shall not faile, though we are to feare now in the later ende of the worlde *Antechriste* is neare hand (as these certainlie bee his forerunners) whoe at his comming shall raise a greater persecution against the Church, then euer was before: For hee shall deny Christ and God, and also ex-

alt himselfe a boue God with such false
 deceits and wordes, that if it were possi-
 ble the very elect should be deceaued,
 and the holie and continuall sacrifice of
 the Masse shall in his time cease to be
 offered openly, as the holy prophet Da-

Dan. 12. niell foretould. What other thing then
Heb. 7. 12 do these hereticks but prepare a way for
The turks Antechrist, whoe denying the blessed
though Masse (ordained and first said or cele-
perhaps brated by christ at his last supper) would
sometimes leaue vs neuer an externall Sacrifice to
they haue worship God withall, like very *Turkes*,
some vo- to whome being without externall sacri-
luntary fice they bee most like? *Translato enim*
externall (according to the Apostles doctrine)
supersti- *Sacerdotia, necesse est ut & legis translatio*
tious sa- *fiat:* So that take away Preiethood, take
crifice: yet away sacrifice, and so consequentye
no ordina- God and all. For that by externall sa-
rye set sa- crifice God is chiefly knowne and wor-
crifice- shipped, the want and honor most due
publike vnto which sacrifice maketh vs (you se)
for as so many *Atheists* that now a daies make
much as a scoffing against Christ & God to: But
ouer I red Lorde be mercifull vnto this Countrey
or heard. whether is it fallen for sinne and blinde
 heretic

heresy, the worst weede that euer was sowne? To be brieue you see here how in an eleuen plaine places, in the fower Euangelistes and Saint *Paul* Christ calleth that most blessed Sacrament he ordained at his last supper his very bodye and blood. *Caluin*, *Beza*, and the Protestantes, and other heretickes of this time say it is but a figure, shadowe, or bare remembrance (In a peece of bread) of his body and blood, must we beleue Christes and Saint *Paul* then, or your wise ministers and new vpstart heretikes of this time? O Christ; if I should forsake thee the euerlasting truth, and beleue or followe any brainsicke hereticke in the worlde, what shoulde I aunswere, or howe durst I appeare before thy face? I confesse then it is most certaine and sure which thou hast saide of this blessed Sacrament: *This is my Bodie, This is my Bloud*. And that euery heretike that saith, *This is a figure of thy Body, This is a figure of thy Bloud*, is a most blasphemous and impudent hereticke and liar.

Chap. XXIII *Wherin is declared that we ought as really, and truly to receaue his Body with our mouthes to healeth & saluation, as Adam did eate the forbidden apple to death and damnation.*



Vt it is a woonder what shiftes these false Prophets, the heretickes haue to couer their lyes vnder some shewe of trueth, as though we were to eate Christ at his Fathers right-hand, and so to delude the simple: for as a learned man of our time writeth of this matter in this sorte. *Concerning that Caluin willeth vs to goe into heauen by faith, to eate Christes body: know you not because our nature was not able to clime vp to the seat of God in heauen, therfore the sonne of God came downe from heauen to earth to lead and lift vs up to the fruition of his father? Know you not that because our body more quickly draweth our soules downwarde then our spirite is able to drave our body upward, therfore*
Christ

Christ take not only the soule, but also the body of man, giuing vs in his last supper that body of his, to the intent that our bodies (taking holde in the Sacrament of the Alter of his bodye) might be caried into heauen to haue the sight of God; & because faith without the Incarnation of Christ cannot lifte vp our bodies, therefore Christ fulfilled faith with truth, and hauing taken of the Virgin our nature, gaue his body in deede to our bodies and soules, that we againe might in body and soule be lifted vp with it. It is not then sufficient to eate Christ by faith only: but to arise againe in Christ the second *Adam* we must eate him in this blessed Sacramente, as reallye and verily as our first father *Adam* (wherein we all fell) did eate the forbidden fruit. The fruite of the tree forbidden entred into the mouth and damned; the fruit of the blessed Virgin, & of the tree of the Crosse must enter into our mouths and spiritually worke effect in our soules and thereby wee shalbe saued. For as a man that is cast into a deepe pitt calleth by the meane of his tongue for helpe, but when a cord is lett down to him, for
the

the ayde and succour of him, it is not then sufficient to vse his tongue still, & to let his hands alone: Euen so our faith called for Christ to come from heauen to helpe vs to let downe the corde of his humanity, and of his fleſhe and bloud, and ſhall we nowe when it is let downe to be faſtened in our bodies, and in the bottome of our hearts by eating it really, ſhall we nowe reſuſe it, and ſay we will goe into heauen by faith our ſelues, and there take holde of Chriſt, whereby we may be ſaued and deliuered out of the deepe vale of miſery? As though neede were that the corde ſhoulde haue bene let downe, if we coulde haue faſtned our bodies to any thing in heauen, and yet our bodies are they which weigh downe our ſoules cheiſly. Authorities to proue the vndoubted trueth of this moſt bleſſed Sacrament, bee almoſt innumerable. For if I ſhould reckon vp all holy Saints, and bleſſed Fathers that haue written of the trueth of this B. Sacrament, I ſhould neuer make an ende, *S. Ambroſe ſaith, This bread is bread before the words of the Sacrament, but when Conſecration com-*
metb

meth to it, of bread is made the body of Christ, and howe at Masse the Priest prayeth for Kings, Princes, and the people, but when he commeth to the most venerable & renowned Sacrament, then he useth not his owne wordes (saith he) but the wordes of our Lord Iesus, God commanded (saith he) and heauen was made, earth was made, all creatures were made, thou seest then (saith he) of what vertue the worde of Christ is. If then God made thinges before of nothing, that were not, how much more able is he to make thinges to be that were before, and to change them into another. As for example to make that which before was bread & wine, by consecration his Body and Blood: and before the wordes of Christ (saith he) the Chalice is full of wine and water, but when the wordes of Christ come thereunto, there is then the Blood that redeemed the people. All the holy Doctours as Saint Chrysostome, Saint Cyrill, Saint Ciprian, both the holy Gregories, Saint Hierome, Saint Augustine, Saint Barnarde, bee full of the like testimonies for this matter, many of them recording woonderfull miracles, that haue

De. cit.
Dei.

haue beene wrought by vertue of this Sacrament : Saint *Augustine* amongst the rest recordeth , howe a place being troubled with euill spirits, *One of his bretheren* (a religious mā that was a frier or a moncke) *went and offred there the healthfull Sacrifice* (as much to say as he said Masse) *and so the euill spirites were driven away.* Had you euer anye such miracle wrought by their Communion all this time? I haue probably hard how the Diuell hath appeared in some of their Churches of late, and in the beginning of this Queenes time when *Pauls* steeple was burnt, the very communion table from all other thinges about it, was burnt in token of Godes wrath and indignation against that venemous bread of theirs, whereby they poyson the souls of the simple people. In the four general Councils that *S. Gregorie* did honour as the fouer Gospels, you shall finde the blessed Sacrament of the Altar spoken of in most reuerent sort, as called *An honorable Sacrament called a most pure and unbloody sacrifice of Christs body & blood, a pure and undefiled host, the lambe of God,*
and

and the like: by vertue whereof as wee read in Saint *Gregories* dialogues and other holy Fathers, the deaffe haue beene made to heare, the dumme to speake, the lame to walke, & many other cured of incurable diseases. Being abused by *Jewes*, *Heretickes*, and *Infidles*, it hath issued out of blood, and sometimes bin seene with streames of glorious lighte proceeding from the same, as auncient histories doe recorde, and blessed Saints in their writings doe witnes. To be breife then this blessed Sacrament and our pure and most blessed vn bloody Sacrifice, being so plainlye declared to bee Christes blessed bodye and blood by Christes owne words, the holy Apostles and Euangelistes and all good men, that euer writte since Christes time, by the generall practize of the Church, by generall Councells that cannot erre (because Christ hath promised his holy spirite to assist them, and his Church in all truth) and by so many and wonderfull miracles we may firmly conclude with that holy Father Saint *Hillary*, *Iam de carnis & sanguinis Christi veritate in hoc Sacra-*

*The reall Sacramento non est relictus ambi-
 gendi lo-
 presence tus.* There is no place lesie at all to
 proued by doubt, touching the verity of Christes
 authori- body and blood in this most holye and
 ties of fa- venerable Sacrament. But yet to satis-
 fiers. fie some-thing more your godlye de-
 fire, I will sett downe some authorities

as I finde written in a famous late writer
 breiffly collected by him touching this
 matter. *If euery man (saith he) is to be
 credited and ought to haue authority, in
 his owne art and facultye, if when wee
 buylde wee call a Carpenter to counsell
 and when we make gardens a gardenier;
 how much more must wee esteeme the
 Doctors of the Church, who are not onely
 cunning by long labour bestowed vppon the
 science of Diuinitie; but also haue so
 vertuously vsed them selues that they haue
 beene a boundantye instructed in all know-
 ledge by maruelous inspirations of the ho-
 ly Ghoste, whose names bee so great that
 the verie Heretickes cannot denye them
 to be holy Saintes in Heauen and therefore
 they pretend to haue the first sixe hundred
 yeares of their sides.*

It is the a good sure way to work with
 the

the aduice of those auncient Fathers, whose sayings because they be other-where (as in manye bookes of common places and other writters) more at large and more particularlye alleadged I will here be more breife.

First very many Fathers speaking of Christs wordes or deedes (when after bread taken and thanks giuen hee said. *This is my body*) alleage the Almightye power of God to defend. The veritye of those deedes and wordes, therefore the same Fathers beleeued those wordes. *This is my body*, to be true in so wonderfull a manner as they sounde at the first sight, and seing they meane according to their most vsuall sounde, that this which is pointed vnto (though it seeme still bread) is notwithstandinge the substance of Christes body, we ought to thinke that those Fathers beieueed the reall presence of Christs body, otherwise they woulde neuer haue alleadged his God-head or Almighty power and omnipotencie for the instituting of a figure and signe of his owne bodye: sith for the institution of signes and figures, such

such an authoritie might haue serued as God gaue to *Moyfes*, who was but seru-
uant to Christ and not God.

Lib. 5. cap *S. Ireneus* saith: *How can they be sure*
84 *the bread whereon thanks are giuen, to be*
 the body of their Lorde, and the Chalice of
 his blood, if they say not him to be the
 Sonne of the maker of the world? *S. Ireneus*
 was so sure, that Christ through his Di-
 uine power made the bread whereon
 thanks were giuen his owne body, that
 if the God-head were denied, which
 shoulde worke that presence, no man
 could be sure of the presence of Christes
 body, and he might haue beene sure of a
 figuratiue presence, though *Moyfes* had
 been the minister of that Sacrament &
 not Christ.

In ser. de *Saint Ciprian, that bread which our*
cena Do. *Lord gaue to the disciples by the omni-*
 tencie of the worde was made flesh, what
 needed omnipotencie to be alleaged, for a
 fact that were not supernaturall?

Lib. 8. de *S. Hillary* speaking of the Sacrament
Trin. *sayeth: By the profession of our Lord it is*
 truly flesh and truly blood, is not this thing
 the truth? it may in deed chaunce not to be

true

true to them, whoe deny Iesus Christ to bee true God, as who should say, if his God-head maye stand his flesh must needes bee truely present.

Saint Basil to shew that these words. *In reg. This is my body* make full perswasion, al- *bre: quest.* leadgeth out of Saint Iohn, the glorye or *172.* God-head, and also the Incarnation of Christ, because except hee were both true God and true man, *This is my body*, should not make full perswasion, sith if he were not man he should not haue a body, whereof those wordes might be verified: *If hee were not God wee might doubt how he were able to make his worde true, but seeing hee is God and man, and said, This is my body, there is no doubt of the presence of his body.*

Saint Ambrose our Lord Iesus himself *in it. cap. 9.* crieth *This is my body, he hath said & it & .li. 4.* was made. *De sacra.*

Saint Chrysostome. O Miracle, he that *cap. 4. & .* sitteth a boue &c. And againe, lett vs e- *5. de sacer* uery where giue credit vnto his wordes spe- *dot. lib. 3. :* cially in the misteries. Eusebius Emiffenus. *Euseb.* Let the very power of him that consecra- *hom. 5. in* teth strengthen thee. Saint Cirill of Alexā- *Pascha.*

dria seeing God worketh let vs not aske how. Damascene, wee know no more but that the worde of God is true, strengthfull, almighty, but the maner is unscrutable. No wise man requireth vs earnestly to beleue the words which himselfe doth thinke to bee figuratiue and parabolicall, but he rather shoulde bid vs beware that wee mistake them not, as Saint Chrysostome vpon those wordes (God repented) crieth out, see a grosse worde, not that God repented (God forbid) but God speaketh to vs according to the custome of man.

*In Gen.
hom. 21.*

*In Iohn.
tra 7. 4.
Mat. 17.
Iohn. 1.*

Likewise Saint Augustine saith in respect of those wordes (Iohn Baptist is Elias) Our Lorde spake figuratiuely, but Saint Iohn saying I am not Elias, answered properly.

If now these words *This is my body* were figuratiue, wee should haue been warned by the watch-men of God, to beware of them, as now we are required yea we are so required to beleue them, that it is wonderfull to see and to consider how earnestly Doctors speake in that behalfe.

*Basil. m
reg. 7. 172.
brenior.*

The certainty of our Lords words (who
said

saide) *This is my body which is giuen for you, doe this thing for a remembrance of me*) ingender full perswasion. Surely figuratiue words cannot make full perswasion, because themselues are imperfect as lacking their proper signification, which is the cheife vertue of wordes, whereby they shoulde fully enforce vs: for no figuratiue speech is so plaine as a proper speech is. Epiphanius, *who so belcucth not In anchor. the saying to be trew as him selfe spake, sermon. hee is fallen from grace and saluation. Catech.*

Cyrillus Hierosolymitanus, *Seeing myst. 4. Christ him selfe affirmeth so, and saith of the bread This is my body, who hereafter may be so bold as to doubt? S. Ambrose Our De Sacra Lords Iesu him selfe giueth witnes vnto vs, mento lib. that we take his body and bloud, ought we 4. cap. 5. any thing to doubt of his fidelity as witnesse in Matth. bearinge? S. Chrysostome, Because our hom. 83. Lord said, This is my body, let vs not be intangled with no doubtfulnes, but let vs beleue and see it with eyes of vnderstanding. Eusebius Emiffenus, Let al doubtfulnes of Hom. 5. in infidelity depart for so much as the author pasch. ad of the quiste him selfe also is witnesse of the Calosyrit truth, S. Cyrillus of Alexandria doubt not, um.*

whether it be true sith Christ saieih manifestly. This is my body, but rather take the worde of our Sauour in faith for seeing
Lib.4. 13 he is the truth he'lieth not. And againe, lett vs take great aduantage by the sinnes of other men, giuing stedfast faith vnto the misteries, let vs neuer in so high misteries speake the worde quomodo how?

In orat.4. Saint Gregorius Nazianzenus: *Eate in Pasc.* the bodye and drinke the blood without confusion or doubt, if at the least thou art desirous of life, neither do thou with draw faith from the sayings which concerne the fleshe.

The same Saint Hillary, Leo, Ischius, Theophilactus, Paschasius, & diuers others haue spokē, requiring vs not to doubt of the truth of this misterie, & that especially because Christs words make ful perswasion, and take away all occasion of doubting: but if they be figuratiue it is not so, then one may vnderstand this kynde of figure, another that kynde, one may think it is to be a Metaphore and an other that it is Sinecdoche, the third that it is Metonymia, the fourth that it is altogether an Allegorye or parable, and
with-

without all ground of history; others doubt to expound this is my body as if it were said, in this, with this, or vnder this or about this, my body is, yea from that day wherein the proper & naturall sence of those words was denied, I think neuer any words haue beene more vncertaine and more doubted of, then (*This is my body*) yet the Fathers were so farre from this vncertainty that they counted him an Infidell, and fallen from grace and saluation who so did not beleue them euen as Christ spake them: to witt euen so as they found at the first sight. If the truth of Christs body bee the reall substance thereof, they that intreatinge of the *Eucharist* affirme the truthe of his flesh must needes meane that his substance is really present in that Sacrament whereof they speake.

S. *Hillary* speaking of the holy mysteries saith: *There is lefte no place of doubting of the truth of flesh and blood.* Yet surely if the substance of flesh & blood were not present, not only some place but the cheife place of doubting were left. *Lib. 8. de Trin.*

S. *Ambrose.* *It is the true flesh of Christ* *De Sacra*
M 3 which

lib. 5. cap. which we take. Doubt you nothing at all
1. de ieiu- (Saith Leo) *Concerning the truth of christ's*
nio mensis body. Be like he spoke to Catholickes, for
serm. 6, doubles the sacramētaries doubt so vehē-
 mently therof, that they beleue the truth
 of Christs body to be only at the right
In leuit. li. hand of his father. Ifichius, *He receaueth*
6. Ca. 22. by ignorance who knoweth not this to be the
De eri ho. body and blood according to the truth. Da-
sicle. lib. 4. mascenus, *The bread and wine is not the*
Cap. 4, figure of Christes body and blood, God for-
 bid, but it is the self deified body of our Lord
In. 6. Ioan The like assertion *Theophilact, Euthymius*
in 26. and diuers other fathers haue,

Math. They that name the supper of Christ
 a figure, a sacrament, or a remembrance
 doe not thereby exclude the true sub-
 stance of Christes flesh, but they meane
 to shew, that it is present vnder the signe
 of another thing after a misticall and se-
 cret manner,

In serm. Saint Cyprian, *The diuine substance*
de cena hath vnspcakably infused it selfe in the vi-
dom. lib. sible Sacament Saint Hillarius, *Wee take*
8. & de. in deed the flesh of his body vnder a mystery
Trinitat. Loe the fleshe the substance of God is
 present in truth, but vnder a signe. *Ciril-*
lus

In Hierosolymitanus. Under the figure Carech.
of bread the body is given to thee; Who Mistag.
now knowing the Sacramēt to consist of
two parts, wil wonder that sometimes it
is named the one and sometime of the o-
ther? S. Augustine, *The Body and Bloud*
of Christ shall then bee life to every man, De verb.
if that thing which is visible receiued in dom. Ser.
the Sacrament be the truth it selfe eaten 2.
spiritually. Beholde, there is a thing in
the Sacramente, and so reallye it is
there that it is visibly receaued, there-
fore it is not a spirituall thing onely
(for no such matter is visiblye recei-
ued) but it is there and thence it must
be eaten spiritually and in the truthe it
selfe, that is to saye, it must not on-
lie bee taken in the mouth, but into
the harte also, and then it shall bee
life to the receiuer. This thing so re-
ceiued in the Sacrament must needes
bee the body of Christ vnder the forme
of bread, for nothing else is to bee
eaten spiritually. It were too tedious
to alleadge all that Saint *Augustine*
hath written in this behalfe, but his
other wordes beeing conferred with

these will make it plaine, that when soe-
uer he nameth it a figure, hee meaneth
the truth hidden vnder a figure, which
is more shortlye named a mysticall fi-
gure. He that alleadgeth mannes fleshe,
why the flesh and blood of Christ is not
seene in the misteries, presupposed (all-
beit an invisible) yet a most reall pre-
sence thereof. *Fluctuantem me conuerto.*
ad Christum, quia ipsum quero hic, & in
uenio quomodo sine impietate adoretur
terra, sine impietate adoretur scabellum
pedum eius: suscepit enim de terra terram,
quia caro terra est, & de carne MARIE
carnem accepit, & quia in ipsa carne
hic ambulauit, & ipsam carnem nobis
manducandam ad salutem dedit (Ne-
mo autem illam carnem reanducat, nisi
prius adorauerit) Inuentum est, quemadmo-
dum adoretur scabellum pedum Domini.
& non solum non peccemus adorando, sed
peccamus non adorando. Which wordes
may be thus englished *I conuert my selfe*
being in doubt to Christ, because him here
I seeke, and find how without impietie the
earth may be worshipped, without impietie
his foote stoole may be worshipped: for hee

tooke

*Aug.^m
Psal. 98.*

tooke earth of earth because fleshe is earth
 and of the fleshe of MARIE he took fleshe,
 and because he walked here in that fleshe, &
 gaue that fleshe to vs to be eaten for our sal-
 uation (but no man eateth that fleshe unlesse
 he first worship it) It is found out, how the
 footestool of our Lordes feete may be wor-
 shipped, and not only we doe not offend in
 worshipping it, but wee doe offend in not
 worshipping it. S. Ambrose saith it is not
 seene in his owne forme. *Vt nullus horror De sacr:*
cruoris sit, et precium tamen operetur re- lib 4. cap.
demptionis. To the end there maye bee no 4.
 lothsome abhorring of rawe blood, and yet
 the price of our redemption maye worke in
 vs: So that by his iudgement the truthe
 of bloode is present to worke in vs the
 effect of Christs death, & yet the forme
 of the blood is not seene because wee
 should not abhorre it.

Theophilaet. Although it seeme bread
 to vs, it changed by unspeakable operation,
 because we are weake and abhorre to eat
 raw fleshe (specially the fleshe of man) & ther-
 fore it seemeth bread, but in deede it is
 fleshe. If these wordes can be glosed with
 a figure, the I know not what shal escape
 the

In apol. 2. the hands of these figure makers. They that acknowledge a change of the substance of bread into Christs body, must needs meane a reall presence of that body whereinto the chainge is made. When *Iustinus* the Martyr denieth vs to take the things consecrated as common bread and drinke, shewing also that we haue learned them to bee not onely sanctified in quality, but to bee the *flesh and bloud of Christ*, which is another substance; hee doth vs to vnderstand that he meaneth them not to bee after consecration the substance of common bread and wine, but to bee the substance, which Christ toke of his mother, when the worde was made flesh.

Cena Domini.

S. Cyprian sheweth the bread which our Lorde gaue to the Disciples to bee changed not in shape but in nature, therefore the substance is changed.

*De iis qui
initiat.
cap. 9.*

S. Ambrose, *It is not that which nature formed, but that which the blessing hath consecrated, if nature formed the substance of common bread, & the words of blessing pronounced be This is my body, it is not afterwarde any more the substance of*

of bread, but of Christs body, grace is affirmed with the deniall of nature. This argument is in manner at large, and that of the reall presence, but who so listeth to see more therein, let him reade *Gregorius Nissenus in oratione catechetica. Cyrillus Hierosolymitanus in catechesi mistagogica. 4. Eusebius Emisserus in orat. in pasch. Hysichius in Cap. 6. Leuit. Theophilact, Euthymius in Euangelia. Damascen. lib. 4. Cap. 14.*

All that affirme the externall sacrifice of Christes body and bloud must needes teach the reall presence thereof, sith that thing which is absent cannot externally be sacrificed. *S. Dionysius Areopagita* saith. *The Bishoppe excuseth himselfe for that he offereth a Sacrifice above his worthinesse or power, cryng out decently; thou O Lorde saidst make this thing for remembrance of me. Heretickes admit no Eucharist or offerings (saith S. Ignatius in Theodorete) because they doe not confesse the Eucharist to be the flesh of the Saviour.* A mā would haue thought this had bin in our time, against the Sacramentaries, it agreeth with olde heretickes so much.

Eusebi-

*De Eccl.
hierar.
cap. 3.
Luc. 22.
Dial. 3.*

Lib. 1. de- Eusebius Pamphili: *We offer a sacri-*
menst. E- fice ful of God & dreadful, & most holy, we
uang. cap. sacrifice after a new manner, according to
 10. the new Testament a cleane sacrifice or host
Can. 18. Concil. Nicenum, Lett vs understand by
Lib. 4. C. faith the Lambe of God who taketh away
 3. *Lib. 2.* the sinnes of the world, being situated in that
ep. 5. holy table to be offered vp blondely of the
 Preists, and that wee take indeede his pre-
 tious Body and Bloud, And againe, neither
 rule or custom hath deliuered that they who
 haue no power, to offer sacrifice should deli-
 uer the Body of Christ to them who offer.

De cinit. Hereof S. Ireneus S. Ciprian S. Augustine,
dei lib. 17. and all the rest may be reade, for it is a
cap. 20. known mater hādled of the fathers most
 frequently. What shall I say that the fa-
 thers teach that the Sacrament ought to
 be adored with godly honor, as I shewed
 before? That they teach that euil mē doe
 receiue and touch the body & bloud of
 Christ, and thereby be guilty of them as
Judas was?

That they teach our bodies to bee
 nourished with Christs flesh and bloud,
 which cannot be nourished with a thing
 absent? That they teach vs to be natu-
 rally

rally vntied to Christ, whilst he dwelleth *Chrysost.*
 corporallye in vs? That they affirme *hom. 24. in*
 Christs body to be vpon the Altar, vp- *1. Cor.*
 on the holy table, in the handes, in the *Cypr. de*
 mouthes, and the bloud to be in the *cena. dom.*
 cup? That they giue it such names as
 onely may agree to the substance of
 Christ, calling it Saluation, Light, Life,
 Lorde, Christ, an Offering wholly burnt,
 a Sacrament which quickneth, & ma-
 keth vs liue for euer?

That they teach euery man to receiue
 the same substance, one measure, e-
 quall proportion, which is true neither of
 spirituall, nor of corporall gifts, but on-
 ly of the flesh of Christ reallye present
 vnder the forme of bread? That they vse *Cyp. de ce.*
 in sheweing howe it is sanctified, the *na dom.*
 verbes, creating, making, working, con- *Hier in*
 secrating, representing, or making pre- *26. Mat. 6*
 sent, & such like, which are not verified *Aug. de.*
 of a matter only spirituall or absēt in sub *cini. li. 10*
 stance? That they speak of it couertly say- *cap. 5. &*
 ing, *Normt fideles*, The faithfull knowe? *in psal. 39.*
 because if they should plainly declare the *Chrys. hom*
 truth therof, then Infidles would mocke *de prodit.*
 at it, as now the heretickes doe : for it *Iude.*

Which

is a misterye aboue all reason of man?

Angli. confes. 9. Which scoffing were not to bee feared
ca. 13. if it were but a mere figure, for al kinds
of religion haue ceremonies and figures.

Cypr. li. 1. That they applied it to the helping of
ep. 9. Aug soules departed, as being the very selfe
de ciu. li. same substance which ransaked hell: That
17. ca. 20. they haue taught it to bee truthe which
hath succeeded in place of olde figures?

That they haue vsed by the knowne
truthe thereof to proue that Christ had
true fleash and true blood in a visible
maner, and two natures in one person, a

Ieren. li. gainst the olde heretickes? That they
4. ca. 34. haue so far preferred it before Baptisme

Theodore. and the other Sacramentes, that no
in dial. crumme mighte bee suffered to fall
20. downe or to bee lost, which was not so

Ciril: Ca- in the water of Baptisme, for men were
tech. mis- Baptized in the running water of the

tag. 4. flood? That the *Catecumeni*, who were
Act. 5. admitted to the preaching of the Gos-

Dionise. pell (which is an excellent signe of
Christes flesh and blood) yet might not

in Eccles. see the Euchariste: because it was also
hierarch: the truthe it selfe vnder a signe, that

cap. 3. no man might eat it vnlesse he were first
baptized

baptized and kept the commandements
 and yet the *Catechumeni* had a sanctified
 bread also giuen to them, which was a
 signe of Christ as *S. August.* doth witnes? *Lib.2.*
 Lett now the discreet reader weighe vp- *cap.26.de*
 rightly this doctrine so grounded in holy *pecc.mor:*
 scriptures and ancient fathers, and hee *et remis.*
 shall perceauē, that whatsoeuer our ad-
 versaries bring for the other side it
 may proue the Sacrament to be a figure
 which we deny not, but it cannot dis-
 proue the reall presence of Christs bo-
 die and blood vnder that figure, which
 is the thing that we stand in against
 them. When Protestantes to couer
 their heresies about the Sacrament giue
 it honorable tearms we may say to them *Lib.8. de.*
 as Saint *Hillarye* saied to the *Arrians,* *Trin.*
 who called Christ Lord: *Dominum licet*
nuncupes & c. Albeit you name him Lord
Yet you meane him not to bee the Lord, be-
cause he is: Lord to you rather by a common
kinde and familiar name then by nature.
 Euen so pretende what honorable opi-
 nion or doctrine the *Protestants* list of
 Christs supper, yet as long as by nature
 and substance they thinke not that ex-
 ternall

Epiphan.
Her. 3c.

ternall gifte to be his body, which himselfe called so, they rather sooth it by a better name, than meane it to be any better thing than a bare signe or figure. *Ebion* although he denied Christs God-head, yet (as *Epiphanius* telleth) he affirmed him to rule Angells, and all that euer was made by God, and his scholers called him a Prophet, and the Sonne of God, which notwithstanding (forso much as they beleued him not to be God by nature) the Catholikes neuer doubted to say, that they taught him to be *Nudum hominem*, *Anaked bare man*. Right so whatsoeuer holinesse bee annexed to bread and wine, be it the signe of neuer so great a vertue and efficacy, be it neuer so much called the body and bloud of Christ, yet if it remaine still in the former substance: if the trueth which it is appointed to signifie be absent, it is bare bread, and bare wine, and a bare token of Christs Body and Bloud. Some signes containe the trueth they signifie, as a loaf set out, that bread is there, & is to be solde; another kind of signes signify the trueth absent, as the Iuy-bushe doth wine,

wine. The latter signe is a bare signe but not the first. The Catholickes say the best and richest kinde of seales is in the sacrament, because there is Christs body really present, to signifie and as it were by seale to witnesse his owne death and Passion. The bloody sacrifices of the olde Lawe did better signifie Christs Passion than *Protestants* bread & wine beeing but a bare signe. *Melchisedech* likewise had besides his bread & wine, the reall body of *Abraham* present who he offered to God, & in him Iesus Christ his seede, and so that also farre more excellent than bakers bread,

The body of Christ vnder the forme of bread, is of it selfe both the thing, and also a figure of the mystical vnity of the Church. *Res Sacramenti* that is, the thing of the Sacrament is the grace of God. The substance of Christ vnder the forme of bread is the signe. For Christ commeth in his own corporall presence to seaze and to endue vs with his grace. Hence it commeth that *S. Augustine* so ofte calleth this Sacrament a figure, because the body it selfe is heere, not for it

N

selfe,

selfe, but to put vs in possession of so great a grace as the vnion with God is. Moreouer those that say the bodye of Christ is eaten by faith only and no otherwise bee against the Gospell, that affirmed Christ gaue his bodye with his owne handes beeing present, and not at his fathers right hand. But *faith is an argument of things to bee hoped for not appearing.*

Heb. 11.

If in *S. Iohn* spirituall eating by faith bee only spoken of, why is it said *Dabo I will giue*? whereas spirituall eating was already giuen to all that euer beleued and therefore it was not to come, but the bread which Christ will giue is his flesh, and the giift therof is to come; therefore it is more then a spirituall eating by faith which was both past and present.

Ioh. 6.

Note that the place in *S. Iohn* which heretiks take to make most for them, in very deede maketh most against them. What, saith Christ, *If you see the Sonne of man ascending, &c.* Whereby is declared the power of our Saviours Godhead, whereby onely hee ascended, which if the *Capharnais* and heretikes would

woulde perfectly beleue, they woulde then neuer doubt of Christes reall presence in the Sacrament, which through the omnipotencie of his godhead hee is able to performe. Consider also against the heretikes these figure makers, that it standeth well together the Eucharist to be a signe & the truth, as Christ is the Image of God, and yet also God, the higher euery signe or Image is the lesse it differeth from the truth, and therefore the figure of Christs bodye and bloud differeth in forme, but not in substance from Christ him selfe, and so although the Sacrament be a figure yet the words *This is my Body*) be not tropicall or vnproper. *Hoc* that is the word *This*, signifieth not bread but that is contained vnder bread *Hoc facite. doe this*; the making of the sacrificed substance also must needes be a Sacrifice, not only suffering himselfe to be seene of those that desire him (as saith S. *Chrysostome*) but also to be toucht & eatē, & teeth to be fastned in his flesh, & al to be filled with desire of him. Besides the reall presence & sacrifice Christes body also hath a locall

*In Iohn.
homs. 45.*

being in vs, in respect that the substance of Christ occupieth the same place, vnder the forme of bread, which the substance of bread did occupie before, & when we haue that kinde of bread in vs: euen so Christs beeing is locall in vs.

Moreouer as Christ at his Incarnation came not from heauen by forsaking his glorie, but by assuming fleshe of the Virgin: so nowe at the time of the Consecration his bodye commeth not downe from heauen, but the bread is changed into his body & by that meane his body is present with vs. And as after his resurrection hee ascended into heauen: so after the communion (the formes of bread and wine being consumed) Christ ceaseth to be corporally with vs, to the end wee should againe desire his presence, & well knowe these two cheife points of our beleife; the one, that the ende of the conioyning consisteth in spirit rather thā in flesh, the other, that the flesh of Christ really eaten is the means whereby we haue accessse to the spirite of God with trust & confidence.

Note wel.

Now Christ cannot bee better present

sent in spirite and grace then if hee bee present in his selfe, therein to conuert to vs his spirite and grace: for the cause of his taking flesh, was to make his flesh an instrument to deliuer his spirite & grace to our flesh, to the end that no meane of prouiding for our saluation might be omitted by so louing a father. In consideration wherof *S. Ambrose* saith, *Thou that Lib. 6. de takest his flesh art made pertaker of his di- Sacram. uine substance in that foode.* Note that the Cap. 1. spirite and substance of God commeth to vs by taking Christes flesh.

Chap. XXIIII Of the excellency of the most blessed Sacrament and in what respect it is called a Sacrament, signe, or figure, and yet is the very thing it selfe which it betokeneth

 T is a great glorie in the profession of cookery to be able to make of one kinde of stuff (as for example of eggs alone) sixteene or twenty diuers dishes, but to doe that feate much labour, many spices and sawces, greate compositions and mixtures are required. Christ in steede of all those shiftes vsed

bleſſing, and working words of thankes-giuing, which were ſo ſure to worke their intent, that ſome mē haue doubted whether he gaue thankes firſt, becauſe he fore-ſaw the whole purpoſe out of hand ſhould be obtained as himſelfe wiſhed, or elſe (which is more probable) whether the very working of the feate were not the ſelfe thankes-giuing for the worke.

For his bleſſing and thankes-giuing was the ſaying ouer the bread. *This is my body:* & ouer the wine. *This is my blood.* By vertue of which wordes, his body & blood beeing made of the creatures of bread & wine, as wel were a thankful ſacrifice themſelues to God: as Chriſt alſo in his viſible forme hauing wrought this, did praife and thanke his Father, for ſuch an excellent effecte, the which body and blood his Apoſtles eating and drinking, were made pertakers of the greateſt & moſt excellent banquet that euer was made on earth. For the better vnderſtanding whereof, it may pleaſe a man to repeat in his minde howe God in the beginning adorned this world. Firſt with Angels & heauenly ſpirits, ſecondly

ly with the heauens themselues, thirdly with the elements, of fire, ayre, water, and earth, and as the Angells occupie the highest place, so doe the heauens with the lightes & starres in them occupie the second place, and the fower elements are beneath them. When things were come after this sort, frō the highest order of Seraphins to the earth, which is the lowest element of al, thē it pleased the wisedome of god, to make as it were a reuolt of al things & to return his creatures frō the bottome of the earth vpwarde again towards himselfe: he therfore made the earth to bring forth greene grasse, with al such kinde of things as haue *animam vegetiuam*, in theselues to growe & increase, of which kind, al hearbs, springs & trees be: aboue those in a higher degree were birds, fishes, & beasts, which haue a life sensitiue being able to moue from place to place. Lastly god made mā, who hath not only vegetatiue power & sensitiue in his soul, but also reason & vnderstanding, in whose body are the vertues of the fower elements with the influence of the heauens, in whose soul is free will

and power to gouerne, agreeable to the nature of Angels and of heavenly spirits for this cause this creature hath beene worthelie called, euen of the Christian philosophers *Microcosmos* a litle world, for that he alone hath in him all the degrees of creatures, both liuing and without life, both sensible and reasonable, & therefore hee is called in holy scripture. *Omnis creatura*, All creatures. Nowe when the sonne of God (taking pittye that this little world, the worke of his great power was by the diuell seduced) came downe and tooke flesh of the virgin Marye, being true God & true man in one person, at that time were al things breisly brought againe to God, whence they first were created & brought forth Christ alone is all in one. In his Godhead he is all that is aboue the heauens, and that filleth the worlde. In his manhoode which is the foote-stoole of God, he is all that is in, or vnder the heauens, in this manhoode are al creatures most perfectly compiled without blemishe of nature, of mind, or of body, so that seing this body of Christ (wherein also all the fulnes

fulnes of the Godhead dwelleth) is giue
 & eaten at a banquet, there is no doubt
 but the same is such a banquet, as can-
 not bee made with all the creatures of
 heauen, and earth gathered together.
 In this one dishe is a composition most
 delicate of Angels, heauens, elements, of
 herbs, fishes, birdes, beasts, of reasonable
 men and of God himselfe, no kinde of
 salett, meat, sause, fruites, confection, no
 kinde of wine, aqua-uitæ, aqua-compo-
 sita, liquors, sirrops, can be founde in
 nature, made by art, deuised by witt;
 but it is all sett vpon this table and that
 in a small roome, where it cloyeth not
 with the abundance, or annoyeth with
 the vncleane handling, it filleth without
 lothsomenes, it prouoketh the appetite
 without danger of surfeting: to be short

* *Vnder-
 stand here
 that I
 mean not
 that any
 earthly
 thing is
 in the B.
 Sacra-
 ment af-*

*ter Consecration saue only the very Body and Bloud of
 Christ, who because it pleased him after a humane
 sorte to conuert by eating & drincking (bread & wine
 and other visible creatures) into his sacred Body and
 Bloud, therefore though the proprietie of such crea-
 tures be changed in substance, yet iuxta aliquid, in
 some manner and sort they be set on that table still, but
 wholly conuerted into the Body and Bloud of Christ.*

were

were it not a banquet provided by the sonne of God, no mā would think it possible to haue such a feast made in the desert of this wicked world. Thus do we catholiks teach of the supper of our lord & beleue it agreable to his word & worthy his worshipp, this banquet feedeth the whole man. There is a reasonable soul to feed our reaso, a natural substance of flesh to feed & nourish our flesh, ther is the spirit of God which quickneth both soul & flesh to life euerlasting. This is the true *Manna*, which containeth the tast of all sweetnes, & hath in it selfe all manner of pleasāt refection, this is the food of life, the which who so eateth worthely. shall liue for euer. This is the feast wherof *Salomon*

Eccles. 3. speaketh. *Hoc itaque visum est mihi bonum*
5. & 7. &c. This therefore seemeth to me good that
 a man eat & drinck & enjoy gladnes of his
 labour, which words *S. Aust.* expōndeth

De ciuit. thus. *Non est bonum homini nisi, &c.* It is
Dei li. 17. not good for a man, but that which hee shall
cap. 20. eat & drinck, what more credibly is he understood to say, then that which belongeth to the partaking of this table; which he himselfe a preist mediator of the new testament, offereth

er giueth (according to the order of Melchisedech) of his bodye & blood: If then the Prophet hath affirmed the greatest good that mā hath in this life to be eating and drincking, & that eating & drincking be long to the supper of our lord Christ, we may perceiue right well, that the matter & substance of Christs supper consisteth not in bread & wine (for then we might not be better occupied thē in eating and drincking) but in the reall flesh & blood of Christ, wherein al goodnes spiritual & corporall is collected into one heape, & giue vnto vs vnder the form of bread & wine, for so God hath appointed *Instaurari omnia in Christo que in celis, & que in terra, &c.* To renue al things in Christ which are in the Heauens and which are in the earth in him. Al those eatings & drinkings which were in the law of nature & in the law of Moises in faith & spirit, are so far behind the supper of Christ after his manhood really assumed, as the faith of Christs Incarnation is behind the Incarnatiō it self: mark for being deceiued with fals doctrin, Christ by his incarnatiō gaue a real truth to the faith of the fathers
and

and not a newe spirit: So in his last Supper he giueth the same spirituall gifte to vs, that he gaue to *Abell, Noe, Abraham, &c.* but he giueth vs, another kind of trueth than euer he gaue them. The trueth made by Christ is the true fleshe & bloud which he tooke of his Mother, & the giuing of that trueth to be eatē, is the giuing of that fleshe & bloud vnder the formes of bread & wine. Therefore they that nowe say Christ giueth bread & wine with spirituall giftes wherein our soule eateth & drinketh Christs flesh & bloud, they graunt a good thing one way: but another way, they take away the greatest goodnes that euer was giuē to mā. Their spiritual eating is not euil, but it lacketh some trueth, how so? Because the whole man is not fed; for faith feedeth but the soule, & yet the name of feeding is proper to the body, & thence is transferred to the soule: that feeding therefore is not fully true, which eateth not in mouth, which it eateth in harte, wheras the true supper of Christ is meat in deed and drinck in deed, and must be the eating of that in our body which our
mind

mind & soul doth eate. The meaning of all those suppers, sacrifices, & feastes in the olde time eaten with mouth, were to shew that in time to come the same *Messias* (that they looked for and in whome they beleueed) should so truely come for our sakes into earth, that he should come also into our bodies to dwell by his flesh eaten in vs, that we might dwell in him. The whole man in Paradise was overcome by eating with mouthe of the forbidden fruite. Thus then Christ cured the whole man against the Diuell perswading *Eue* to disobey God, hee sent the Archangell *Gabriell* to perswade the B. virgin *Marye* to consent to his will, against the Apple-tree hee planted the Crosse of our redemption. For the disobedience of *Adam* hee himselfe the second *Adam* came to be obedient to his father, euen to death. For the apple of the forbidden tree vnlawfully eaten, he gaue himselfe the fruite, & apple of that Crosse which is the tree of grace lawfully, and needfully to bee eaten and his blood to be droncken. As therefore the apple that *Adam* did really eate against
the

the cōmādemēt of God, doth make vs al
that were in his body at that time guilty
of disobedience, & the childrē of wrath;
so the real eating of Christs flesh, accor-
ding to the worthy eating therof which
Christ cōmanded, doth make vs all free
frō the paine of euerlasting death, & the
children of grace & glory. But as euery
man did not eat the prohibited apple in
his own person & by his own act, but by
the act of our father & mother, & as be-
ing in them, & of them: so it is not need-
full that euery man in his owne person
eate the flesh of Christ which is giuen vs
in the Sacrament to be eatē. But it is ab-
solutely needful that some or other eat it
as really to saluation; as euer the apple
was eatē to dānation, that al the rest who
by Baptisme enter into the same body,
may be one perfectly with Christ, whilst
they are one mystically with thē who re-
ally eate the substance of Christs flesh,
being the substance of our true sacrifice,
trulye roasted vpon the crosse, & trulye ri-
sing frō death to the intent it might be
truly eatē of vs without any corruptiō or
perishing therof. So that the B. Sacrament
of the Altar is a medicine against that

poison, which *Adam* first, & in him al we
toke by tasting the apple against the cō-
mandemēt of god. It is not only. profita-
ble but necessary that as the poisoned ap-
ple entred in at *Adams* mouth, & was
not only receiued by faith, spirit, & vnder-
stāding, but by hand, tongue, & iawes, &
was digested into his bowels & poisoned vnder-
al his flesh wherby the flesh that we took stand our
of *Adā* was also pestilēt & poisoned, & flesh great
our soules vnited to that infected flesh ly infirme
were also infected: Euen so the medicīne and sore
(which is the body and blood of Christ infected
made of bread & wine) must not only be though (as
receiued by spirit, faith & vnderstāding the crea-
neither only the figure of it must be re- ture of
ceiued in at our mouthes & so conuaid in God) still
to our bowels, but the body of Christ it good, but
selfe must cometo our bodies, & it must pestilene
be receiued as reallye into them by our through
mouthes, as euer the apple came into the our owne
mouth of *Adā*. Who euer hard that whē a fault.
mans body was really poysoned, it should
be sufficiēt to think of a certaine true me-
dicine, & to receiue with all the figure or
signe thereof into his body, not at al tou-
ching and receiuing reallye the medi-
cine it selfe; yet such is *Caluines* doctrine.

But he vrgeth how the holy Fathers call the blessed Sacrament a figure; yea true, but not a figure alone, or a bare figure, but such a figure as Christ is a figure of his fathers substance, and yet his substance in deed: so the sacrament is a figure of Christ, and yet Christ in deede: Ther can be no more grosse or blasphemous conceipt, then to thinke the word of God like the worde of man. Looke what oddes is betwixte God and man: So much betwene his naming & figures of the olde testament, & all other figures. But some will say, will Christ giue his body to be eaten and swallowed vp of drunkeardes, whore-mongers, blasphemours, and euill persons? Yea without doubt; for Christ thought it lesse euill, that euill men should eate his body, then that his Sacramentes by any our infidelity shoulde be made voide, or the giste of his grace shoude be vncertaine. But heretickes that seeme to stand so much vpon scripture, I would gladly here of them, where they find in holy scripture the body of Christ in the sacrament called a figure. Truly from the beginning
of

of Genesis to the latter end of the Apocalipes we finde not our Lordes supper termed a signe, figure, or token of the body and bloud of Christ. Christ the sixe of S. Iohn. calleth it *the meate which perisheth not but tarrieth into life euerlasting*, He saith: *his bread which he will giue is his flesh which hee will giue for the life of the world* Hee calleth it *the flesh and the blood of the sonne of man, meate in deede and drinke in deede, his flesh and his bloud the eating of him, the bread which who so eateth shal liue for euer*. In S. Mathew the 26. and S. Marke 14 Chap. *His body & his bloud of the new Testament*. In S. Luke the 22 Chap. *His body which is giuen for vs, and the Chalice which is the new Testament in his blood, which is shed for vs*. In S. Paul the first epistle to the Corinth. and 11 Chap. *The bread which we break is the communicating of our Lordes body the Chalice of blessing which we blesse is the communicating, or pertaking of Christes bloud*. The newe Gospellers, that saye they sticke only to Gods worde, yet cannot finde one Apostle, one Euangelist, one Prophet, or Patriarch that taught

our Lordes supper to be a signe. *S. Paul* threatneth damnation to him that vnworthily eateth it, and he calleth vnworthy eating, not only the contempt thereof, or lacke of faith, but euen the omitting to proue or examine him himselfe before he eate our Lords body, and that because hee maketh no difference betwixte it and common meates: yet come the protestants with a newe doctrine, affirming that we receiue not our Lordes body into our bodies, but an euident signe and token thereof. They admit no authority, no rule, no triall of matters belonging to faith, but onlie the holyc Scriptures, & immediately they breake their owne rule: In so much as the holyc Scriptures calling the Supper of our Lord his body and bloud, they teache it to be an euident token of his body & bloud, if they keepe not their owne rule, who can they binde to keepe the same? But the *Protestants* will aske me perhaps whether the Lordes Supper bee not a Sacrament, if a Sacrament, then also a signe or token, I aunswere they that prescribe rules of beleeuing to the worlde, they

they that will haue all thinges prooued
by the touch-stone of Gods worde,
they that for pretence of following the
Gospell haue stirred vp so great strife
through all Christendome, must not
talke with vs vwith if, and and, vwith
conditions and peraduentures, but they
must bring forth the vvorde of God for
that they saye. So that although the
Supper of our Lord were neuer so much
a Sacrament, surely to them it vvere
none, because they cannot proue out of
the vvorde of God vwhere it is so na-
med, to vs it is both a Sacrament and a
Sacrifice: a Sacrament because vve are
so taught by tradition from the Apo-
stles: a Sacrifice, because *Malachie* the
Prophet in the person of God expressly
saieth. *In omni loco sacrificatur, & of-*
fertur nomini meo oblatio munda, quia mag-
nus est nomen meum in gentibus. In euery
place a pure oblation is sacrificed & offe-
red to my name, because my name is great
among the Gentiles. There is absolutely
no cleane & pure oblatiō, but the sacri-
fice of Christs body, & bloud which was
offered to death not in euery place, but

Mal.
Cap. I.

without the gate of *Hierusalem* alone, & the same is at this day vnbloudely offered in the *Masse* in euery place, where-soeuer amongst the gentiles the name of God is rightly called vpon. Thus both they and we may proue the supper of our Lord to be a Sacrifice by Scripture, but that it is a Sacrament we can proue, because our forefathers deliuered such a Doctrine to vs, they cannot proue the same seeing they will not be bounde to vnwritten Traditions: If they flie to the Church for naming it, it is a Sacrament, the same Church teacheth them ther be seauen Sacraments: but the *Protestants* say they find but two sanctified and deliuered by Christ & allowed of the olde fathers *Ambrose* & *Augustine*: but concerning the deliury of Sacraments by Christ, they might haue founde it in the worde of God. *Confirmation*, in the 8. cap. of the Acts of the Apostles. *Penance*, *Iohn* 20. *Extream-Vnction*, *Iac.* 5. *Preisthood*, *Luc.* 22. *Matrymony*, *Ephes.* 5. And not onely *Baptisme* and the *Eucharist*. But what talke is this to say *S. Ambrose* & *S. Augustine* allowe the workes of Christ:

Was

Was not the deliuey and consecration of Christ of sufficient authority except *Ambrose* and *Augustine* had proued it? I thought *Ambrose* & *Augustine* should haue beene allowed by Scripture, and not Scripture by them, I stande with them vpon the authority of the worde of God. Proue me thence these two Sacraments alone; yea proue that they are so named at all, what Gospell called Baptisme a sacrament? What holy write nameth the Supper of our Lord a sacrament? Dare they giue these thinges a name, that which is not in the worde of God? What warrant haue they for that deeder? They will say *Ambrose* and *Augustine* call them so, I repleye *Peter* and *Paul* call them not so: at other times, and with other men I will stay vpon the authoritye of *Ambrose* and *Augustine*, whom (as I ought to doe) I reuerence for men of excellent vertue & learning, but they were men (as they were woont to say) they might erre, and be deceiued; heare first the Scriptures to whom *Protestantes* appeale onely, and afterwards you shall heare what the Fathers

say. But first I say that neither the olde Testament, nor the new callerh the Supper of our Lorde a Sacrament, therefore the *Protestantes* that so call it, goe from the assurance of the word of God to the good and laudable inuentions and Traditions of men, which themselues condemne whē they list. And yet they so call it a Sacrament, that vpo that only word the authors thereof ground all their doctrine: thence it hath to be a signe, to be a tokē, to be a badge, a seale, a patterne, a counterpaine: thence all the figuratiue doctrine riseth: thence it commeth that the reall body and bloud of Christ is denied to bee vnder the formes of bread and wine, Shall now so much as Christ hath plainlye spoken of his bodye and bloud, so much as his Apostles and disciples haue preached and written in that behaulf, shall now all this be ouerthrowne by an vnwritten veritye? are these the men of God who flie from S. *Mathew*, S. *Marke*, S. *Luke*, Saint *Iohn*, Saint *Paul*, to *Augustine* and *Ambrose*? If none but Prophets and Apostles had written, where had they found two Sa-
cra-

craments? Where had they read, that the supper of our Lord is a signe and token, they make much a-doe about the worde of God, vntill they haue gotten credite among the ignorant, and then they quite leade them from al the worde of God: I speake to such good Christians as haue the true loue of the worde of God leste in their heartes, to them I speake, giue not ouer *S. Mathew*, *S. Iohn*, *Saint Paul* for *Ambrose* and *Augustine*, giue not ouer Christ who is God and man to haue the opinion of whatsoeuer Doctor, and Father in causes of beleife. Some men in comparison of others be of great authoritie, but in comparison of God all men be nothing at al: God saith, *This is my body*, nowe whatsoeuer man or Angell from heauen tell you this is not the bodye of Christ, but onely a figure of it, beleene him not, but let him bee accursed to you. Shall wee not bee well occupied if we leaue the plaine vvorde of God, to come and see whether *Ambrose* and *Augustine* teach two Sacramentes or moe? *Saint Paule* teacheth Matrimonye to bee

a Sacrament and shall we goe from him to *Ambrose* and *Augustine* to se whether it be one or no? was euer such a praetize hearde of as to brag of Scriptures, to boast of holy writt, to crie vpon vs for coming to the word of God, and now that we are comen thither, to call vs from all Prophets, and Apostles, yea from Christ himselfe to *Ambrose* and *Augustine*? is this the way to the holy Scriptures? can this fault bee excused? can this hypocrisie be tollerated?

To winne the itching eares of the inconstant multitude, to gett them the applause of licentious libertines in the pulpit they call to the worde of God, and when they haue gotten them within their netts they teach them out of *Ambrose* and *Augustine*, yea woulde God they did so at the least: but what if wee proue they deceiue the people, in fathering that vpon *Ambrose* and *Augustine* which they neuer wrote nor taught?

The *Protestants* say, Saint *Augustine* nameth but two sacraments, but besides twaine I will bring other two named of him

him as plainly as possibly may bee in his booke *de bono coniugali* Cap. 24. these be his wordes, *The good* (saith S. Augustine) *which riseth of mariage through all nations and men, consisteth in the cause of begetting children, and in the faith of chastity. And in so much as appertaineth to the people of God, it consisteth also in the holmes of the Sacrament, through which it is unlawful (yea though diuorce come betwen) to mary an other whilest her husband liueth, not so much as for the very cause of bringing forth of children. Which though alone it be the cause why marriages are made, yet band of marriage is not loosed (unlesse the husband dye) albeit that thing followe not for the which marriage is made. Much-like as if to bring the people together some of the Cleargie should be ordered or consecrated with holy orders. for although the meeting of the people doe not ensue, Yet Sacramentum ordinationis, the Sacrament of giuing orders, abideth in them that be ordered, and if for any faulte any man be remoued from the office he shall not lacke the Sacrament of our Lord which is once put vpon him, although it remaine*

to his damnation. Thus farre S. *Augustine* in which wordes he declareth that amonge Christian men there are other two Sacramentes of Priesthood and of Matrimony, beside Baptisme and the Euchraist, and each of them so great and so strong, that they cannot bee loosed and taken away, but only by death of the party, although the chiefest cause cease why the Sacrament was giuen. In another place, S. *Augustine* Cont. *Donat. L. 6. c. 2.* speaketh plainly of the water of Baptisme, Oyle, the Eucharist & the Imposition of hands, al signed with the seale of the Crosse.

S. *Ambrose* likewise confesseth more Sacraments then Baptisme and the Eucharist *lib. 1 de penitentia cap. 7.* these bee his wordes, *Cum baptizaris, si per hominem peccata dimitti non licet, &c.* why art thou Baptised, if it be not lawfull sometimes to be forgiven by man? truly in Baptisme there is forgiveness of all sinnes what skilleth it whether Priests challenge this right of forgiving sinnes to be giuen them by Penance, or by Baptisme, the mystery or Sacrament is one in both? But thou wilt say that in Baptisme

tisme the grace of the *misteries* worketh; what in *Penance* doth not the grace of God work? Here is the same vertue and name of a mystery or Sacrament giuen to *Penance* which is giuen to Baptisme, vvhetherby Saint *Ambrose* taught there was as well a Sacrament of *Penance* as of Baptisme.

These few places haue I brought out of S. *Ambrose* and *Augustine* to shew as it were to your eyes (if you will not be willfully blinded) how the *Protestantes* crie out vppon the worde of God, till they haue with sweete wordes wonne fauour amonge the miserable number of these vnstable men, that alwaies har-ken for newes, but whē they haue them fast, then is the word of God cleane forgotten, and in stead thereof *Ambrose* and *Augustine* are (I am sory I am vrged to speake it) falsely alleadged. For the truth is they that sett naught by the word of God cannot long esteeme *Ambrose* & *Augustine*, who with al their harts imbraced the word of God, and expounded the same according to the auncient Tradition of the Church.

To

To what end then doe our new masters runne? truly to sett vp an Idoll of their owne making, in place of the word of God, to set vp (I say) a phantastical religion of their owne deuising. But if they should crie to the people come come, bow downe to the Idoll that wee haue deuised for you, the people would not come as being feared with the infamous name of an Idoll, therefore they saye come to the worde of God, come to the holy Scriptures, come to the true Gospel of Iesus Christ: they say exceeding well, you see we are come, and it quite hath and will ouerthrowe them. S. *Dionis.*

Dionis. de *nifus* and *Hierothemus* disciples of Christ, *Hierarch.* and S. *Paul* call the Eucharist the sacrament of Sacraments, which they neuer would if there had beene no more but two. See S. *Dionis:* Chap. 4, 5, 6. *De Ecclesiast, Hierarch.* howe he teacheth moe Sacraments. But to returne to my purpose I wil not omit to open one subtil shift of the heretike, whereby like a bugge or fox with a mans visard of his face, he offe deceiue the simple, and vnwarie with faire blessings and gaye tearmes, which vnlear-

vnlearned men cannot iudge of nor discern. He will tell you their communion is a holy sacrament, and that therby you eate Christ as he sitts at his fathers right hand in faith & spirit, and that you must eate that heavenly bread (forsooth) that they giue you as the body and bloud of Christ, and then no doubt you receiue Christ and the like. But aske the heretike whether that bread he giueth to the people be the very body of Christ or no, and that properly it can be no more called bread in that it is called transubstantiate, and verily turned into the very body and bloud of Christ in deed, & then you shall perceiue the foxe pull of his maske and shew his cares, as I heard of a good fellowe a minister did, who giuing to a gentleman bread from their communion table and said. *The body of our Lorde Iesu: &c.* by chaunce he let a peece fall, the gentleman esteeming it to be some holy thing aboue other bread sanctified by Godes word, would haue taken it vp againe: no no said the minister Sir lett it alone, here is more enough, yea said the gentleman is it not worth

worth the taking vp: trulye quoth hee then none of it at all shall come into my belly, and so malecontent went his way. This minister you see in his action declared what their communion bread is, nothing but bare bakers bread in deede speake they neuer so gloriouslye of it to deceaue the simple and so bad that it is not worth the taking vp, vvhervas I haue proued to you before by most sure authority that the Blessed Sacrament that Christ left vs is no more bread, but his very body and bloud in deed.

But they say you must receiue it in faith & spirit, how in faith & spirit? they speak a thing that neither they themselues nor any man els vnderstādeth, for to say the truth, there Communion is such a minion, that they know not what to define or make of it, or what to affirme such is the blindnes of heretikes, when they haue once lost the high way: for was there euer any that hard how a mā could eat Christ in a peece of bread & nothing but breade: or may we thinke them so strong in faith and spirit, that with S. *Paul* they bee alwaies rauished when they

they come to their comuniō to the third
heauen, that so they may eate Christ at
his fathers right hande: but these slender
euasiōs be shifts for simple babes & ouer
childishe (sauiing that they wante not
malice) to bee answered. Truthe it is
the holye Catholicke Church teacheth
two kinds of receauing, the one is Sacra-
mentall, that is, whē we receiue the body
& bloud of Christ, not with hart only &
earnest desire, but also really, truly, and
substantially in the B. Sacrament Christ
god & mā, which euery christiā is bound
to do at due times when he can come to
it. Another manner of receiuing is with
spirit & feruent desire, whē a man cānot
or is not prepared sacramentally to re-
ceiue, & of this kind of receiuing *S. Augst.*
saith *Crede & manducasti* beleieue & thou
hast eaten. Now heretikes cōfound both
these māners of receiuing sacramental &
spirituall together, so that when the holy
Fathers speake of spirituall receiuing by
Christiā charitable faith & desire, which
euery good christiā mā as oft as he think
eth of this B. Sacrament, or is present
at it, ought to haue, that so more & more
he

108 *Of the excellency*
he may be fast lincked, vnited, and incorporate with Christ, then do they either ignorantlie or maliciously vnderstand, and peruert the holye Fathers, as though they speake of Sacramentall receiuing, and so in brabbling of receiuing Christ by faith alone, would exclude him out of the holy Sacrament contrary to his institution, and so in that Sacrament by denying of Christ wherein our faith is cheifly excercised, they lost both Christ therein, yea faith, deuotion, religion and all.

But the holy Fathers, which heretikes seldome reade, or if they doe little vnderstand or not beleiue them, when these blessed men (I say) spake of spirituall receauing, as oft they doe, they not onely teach vs the great and stedfast faith, & earnest desire, we ought to haue to this blessed Sacrament, but the due preparation we ought to make worthely to receiue the same, which is by innocent life and pure conscience, remaining in Christ by feruent loue & charity, which is spiritually to receiue Christ, that so he may remaine in vs & we in him, & with
this

this preparation, if a man could not come to receiue sacramētally the blessed Sacrament al the dayes of his life, yet no doubt he should be saued, for that thus spiritually he eateth Christ. In like manner the holy Doctors (namely Saint *Augustine*) tearme this B Sacrament a signe or figure which we deny not, for euery Sacrament is a figure or signe, otherwise it could not be a Sacrament, but in that the heretikes call it a bare signe as it were, or an only figure and signe, that by the holy Fathers doctrine we vtterlie denye, and by Gods worde proue the contrary. For the Sacrament of the Altar is both a signe or figure, and yet the thing it selfe also which it signifieth, or figureth: as for example you see a loafe of bread stand before the bakers shopp to be sould, it is both a signe that bread is there to be sould, and yet very bread it selfe: so the Blessed Sacrament of the Altar, is a signe of Christes body, and yet his very body it selfe. How a signe of Christs body, will you say? Marry a figure and signe of Christes body, dead, broken, crucified, in an other quality,

P

than

then we receiue him in the blessed Sacrament. For in the blessed Sacrament wee receiue Chriftes bodye, though a very true and naturall bodye: yet not subiect to those alterations and qualities our bodies bee: and therefore wee receiue him with al (if I might so tearme it which is verelie naturall) a supernaturall bodye, an impassible bodye, a glorified body, though in very deede before his Passion also hee gaue to his Disciples the very same bodye we nowe in the same Sacrament receiue, giuing his owne body in his owne handes to his Disciples by his mighty diuine power vnitied to that body, to which power nothing is impossible. So that (as saith a late famous writer) *wee verely teach & beleene the figure and the truth to stand together; the supper of our Lord to bee the signe of Christs body, and to bee his owne bodye; the weaker parte is the signe, the greater is the truth: but both doth not onely stand together in one Sacrament, but furthermore the true nature of euery Sacrament of Christ is to haue both, that is to say to haue one certaine*

certaine truth and one certaine signe of the same truth, the truth is hidden vnder the signe, the signe is witnesse of the truth, which once being declared you shall se the vaine doctrine of the *Protestants*. The signes and miracles Christ wrought outwardly, were tokens of his Godhead hidden from our eyes, likewise the supper of Christ, is both a signe of his body & also his true body; a signe outwardly and the true body inwardly: a signe by the sound of words when it is first made, and a truth by the inwarde working of the holy Ghost by consecration. So that Christ (intending to leaue certaine holy misteries vnto his Church, thereby to conuey vnto her the fruit of his Passion and death, as well for regard of his owne self in whose person two natures were vnited, as for regard of vs who consist of bodye and soule) made the said holy Sacraments to bee of a double sorte and nature, so that the one parte thereof might appeare to the senses, the other should lye priuie and onlie bee seene by faith. *Saint Chrysostome in an Homely*

not make that thing to be his Body in
 deede, whereof in worde he saith, *This*
is my Body, he most wickedly denyeth
 the godhead of Christ. This blessed
 Sacrament of the Altar is such a signe,
 as is withall a secret miracle, for it is
 a miracle not shewed to *Infidels*, but
 onlie to the faithfull. For as the birth
 of CHRIST is a signe to the faith-
 full only, who beleeue Christ being God
 and man trulie to haue beene borne of
 a Virgin without seede of man, by the
 almighty power of the holy Ghost, ac-
 cording to that *Ipsē Deus dabit vobis sig-* Esa. 7.
num, ecce virgo concipiet & pariet &c.
 Right so the supper of Christ is a signe
 of his Body and Bloud, to the faithfull
 only, who beleeue the nature of bread
 and wine to be turned into his body and
 bloud, without generation or corruption
 by the only power of the word of Christ,
 who said after bread taken, and bles-
 sing made, *This is my Body, This is my*
Bloud, doe this thing for the remem-
brance of me. Beholde the making of
 Christs Body and Bloud for the remem-
 brance of his death, that is, the signe

we speake of, this was the memory or the
Psal. 110. remembrance whereof *Dauid* said, *Me-*
moriā fecit mirabilia suorum. Our
 Lorde hath made a remembrance of his
 meruailous workes, &c. And thinke we
 that a remembrance of meruailous things
Cipr. de is made of God without a miracle? *S. Cy-*
Cena. de priā saith, the bread to be made fleshe,
Omnipotentia verbi, By the Almighty
Aug. ma- power of the worde. *S. Augustine* calleth it
nu. ca. 11. *Mirabile Sacrificium.* *S. Chrysostome*, cry-
Chris. de eth out, O miracle, o the goodnesse of God,
Sacerd. he that sitteth aboue with the father in the
Lib. 3. selfe-same moment of time is touched with
 the handes of all men. If thou aske howe it
Damas. is made (saith *Damascene*) it is enough
de orthod. for thee to heare that it is made by the holy
fid. Lib. 4 Ghost, euen as our Lord made for himselfe
Cap. 14. and in himselfe a body out of the Virgine
 Mother of God, & we knowe no more, but
Eus. lib. 5. that the worde of God is true, strengthfull,
 demowst. Almighty. *Eusebius* calleth it, *Admira-*
cap. 3. *len exitum oraculi,* A meruailous euent of
Beda in the Oracle. *S. Bede* nameth it, A sanctifi-
 cation of the holy Ghost, that cannot be ut-
dit Iesus tered by speache. The like wordes haue
Basil = Saint *Basil.* Saint *Gregory Nissenus*, Saint
Hiacme,

Hierome, Nicephorus. Thus much I *Liturg.*
 thought good briefly to say concerning *Greg.*
 the manner howe the blessed Sacra- *Niss.in*
 ment of the Altar is a signe, token, my- *orat: de*
 sterie, or remembrance, euerie worde *Pascat.*
 whereof expounded according to the *Hiero.in*
 Gospell, and to the state of the newe *Leuit.*
 Testament, doth proue the reall pre- *Niceph.*
 sence of Christes bodye and bloud vn- *lib.1.cap.*
 der the formes of bread and wine. It 28.
 is a Sacrament which outwardlye sig-
 nifieth that which is inwardly wrought,
 it is a figure containing the trueth fi-
 gured, it is a signe meete for the insti-
 tution of Christ, whose signes are mi-
 raculous, it is a secret token knowne
 onlie to those that beleue, it is the re-
 membrance of Christes death by the
 presence of the body which died, what
 shall I say more? It is the body & bloud
 of Christ couered from our eies, reuea-
 led to our faith, feeding presently our
 bodies and soules to life euerlasting.

When *Tertullian* and *S. Augustine*
 say Christ gaue a figure or signe of his
 body, the *Protestant Grammarians* vn-
 derstand a Rhetoricall figure as *Me-
 tro-*

nymia or *Synechdoche*, or such a figure as it is set vp at an Ale-house or Wine-tauerne: but the Doctors meane a peculiar signe and token miraculously instituted by Christ, which conteyneth and giueth to the faithfull the truth which it betokeneth. Signes and figures in the Sacraments consist of words and the matter, as of Water, and I Baptise, &c. Bread, and *Hoc est, &c.* of Oyle, &c. Christs wordes make that which they signifie, otherwise neither body nor figure thereof. Againe, which of the holy Fathers teacheth that (*Body*) standeth to signifie the figure of body? Many Fathers say the wordes of Christ are plaine, manifest, true, and effectuell; but no man telleth of such a strainge taking of the wordes (*Body & Bloud*) no man witnesseth them to be taken for the figures of body and bloud, and no maruell, for

Note well. no man knewe that interpretation. They knowe that the true body of Christ giuen after such a sort vnder the formes of bread and wine, was a figure of the selfe same body, either walking visibly vpon earth, or suffering vpon the Crosse, or sitting.

sitting nowe at the right hand of his Father, or intending to come to iudgement. They could tel that a thing present in a secret manner is a token, signe, and a watch-worde, to all the faithfull of an open manner, either past, or to come in the same thing, by this meanes they confessed the Sacrament to be the signe of Christes body and bloud, but they knowe no such figure, as the Sacramētaries haue deuised, they neuer could tell of *Synecdoche* or *Metonymia*, they knewe sacramentall, and not rhetoricall figures, mysticall, & not poeticall, holy and not prophane. Let him therefore that wil haue any thing made at al of Christs wordes, acknowledge them to be proper, to signify somewhat, and to make that they signifie, which is the true body & bloud of Christ, vnder those outward ryndes or visible formes of bread and wine. For as vnder the visible fleshe of Christ his Godhead lay priuy, but yet was truely present, and had assumed his flesh into one person: euen so vnder the visible forme of bread the fleshe of Christ is really present in the holy mysteries

teries, and therefore we touch that flesh when wee touch the forme of bread, as *S. Thomas* did touch the Godhead, whē he touched the fleshe of Christ, for in each place we touch not, either the godhead, or the fleshe visibly, but by the meane of that thing wherein it is truely present, that thing (I say) receiued of vs doth make his death & resurrection to be remembred. Hath he not al that euer Christ did presently before his eies, who hath Christ himselfe present? But take Christ away and afterward it is a foolish dreame to talke howe his deedes be set before our eies by bread & wine, the apparance of bread is the token that Chriftes bodye is here to be eaten, and the similitude of wine doth shew, that his bloud is here to be druncken: but the true shewing of his death, life and resurrection, ariseth of that truth vvhich is vnder those formes. When I eate that body that died, I shewe the death of it, because no sacrificed fleshe was euer eaten before the Host was offered: but we eate really the body of christ therefore our faete crieth, that Christ is
dead

dead, we eate the body aline hauing the
 bloud and soule in it, therefore our fact
 cryeth he is risen againe. Thus the Ca-
 tholickes reason, let him that hath com-
 mon sence, iudge who goeth nearer the
 truth of the Gospell in presenting and
 shewing Christes death, the *Protestant*
 that hath but bread, or the Catholicke
 that hath the very body. So that as you
 may partly gather by that which I haue
 already said, the necessary meane of ne-
 cessary remembrance of his death con-
 sisteth in the reall presence of him that
 died. For who cā forget his death, whose
 body is daily made, worshiped, and ea-
 ten, to the end the death may be remē-
 bred: but I may right well eate bread &
 drinke wine, not yet remembring there-
 by that Christ is dead for me. *S. Iohn*
Chrysostome Homil. 52. vpon S. Mathew
saith, We receiue Christ as well in our hand
as in our hart. Vide (saith he) quid ma-
nu capias. This blessed Sacrament then
 was not called bare bread, or figura-
 tiue bread of olde, but the Sacrament
 of the Altar, because of Christs table
 by *Malachy* called rightly an Altar;
 the

Aug. de
cinit. Dei.
lib. 10. ca.
6. & lib. 9.
con. ca. 13.

the pure Sacrifice of his body is prepared for vs. *Parasti in conspectu meo mensam.* Thou hast prepared a table in my sight sayeth that deuine Psalmist, and in the ninth of the *Proverbes* it is written, *Wisdom hath proposed a table*, and the tenth of the first Epistle to the *Corinthians* S. Paul saith, *You cannot bee partakers of the table of our Lorde, and the table of Diuells.* So that wee receiue Christ of his table to our mouthes as into our hartes, prepared by him not by the baker, which can giue nothing but bread.

S. Cyrill said *Christes body eaten, shall raise our bodie* Lib. 10. Cap. 13. in *Iohn.*

Tertul. lib de resurr. carn. Tertullian confessed, that not only our soule, but also our body feedeth vpon the Bodye and Bloud of Christ to the intent our soules may be made fatte of God. Likewise Ire-

Ireneus aduers. heres. lib. 4 cap. 34. Ireneus writeth our flesh is nourished of the Bodie and Bloud of our Lorde.

Wee may see nowe by this what error they fall into, who call Christes supper only a figure of his bodye, yea who assigne the bodye and bloud of Christ to our soules, and bread and wine

wine to our bodies, whereas there is no substance left of bread and wine, but euen our bodies feede vpon Christes body as *Irenæus*, *Cyrillus*, and *Tertullian* haue said, that as our soules be fed with grace: so by eating Christes flesh our bodies may rise to glorie. Hauing then such firme authorities, of Christ, the Apostles, and the most auncient, and learned Fathers, wee litle account of the wordes of *Protestants*, who haue rather brought Christs supper in contempt by bare tearmes, thē by any sound authority or aleadging of scriptures. As for *Caluins* supper, nothing is wrought therein, because bread and wine in it remaineth still, neither is any newe thing wrought in Christ impasible, or possibly can be, whom they say they eate by faith: therefore their supper is nothing but bread. In Christs supper, wee teach the substance of bread and wine to be made the substance of Christs Body & Bloud, and that is the true worke made in the supper of Christ, where the mutable creatures are turned into the immutable substance of Christ. Which worke since
the

the *Protestants* deny (babble what they will) they teach nothing to be wrought in the supper of Christ: yet this shift the *Protestants* haue to couer their falshood, because they see the Scriptures, Fathers, and Councils so plaine for Christs reall presence, therefore they vse tearmes very smooth of putting on Christ in Baptisme and of eating his body & bloud, to the ende, their deniall of the thing it self may be lesse of the vnlearned espied. For it is to be noted, that to make it euident to vs, that Christ gaue vs his very body, & not a figure therof, or the effect of the grace of his godhead only; he said not I giue my owne selfe (as *Protestants* say we receiue him) which may be vnderstood of his diuinity as well as humanity in one person; and so (*selfe*) maketh for the receiuing of Christ by grace & spirit only. But Iesus foreseeing the drifts of Satan, & what heresies woulde arise, named expresse how he gaue his body couered vnder the formes of bread & wine; which whē we touch, we touch his very body; for euen as kissing the hose vnder which the Kings knee is conteyned

ned, we are said to kisse the kings knee: e-
uē so in touching the accidents of bread
& wine, we touch the body & bloud of
Christ vnder thē. For (as I said) as *S. Tho.*
touching Christs flesh, confessed him to
be God; because the godhead lay hid
in that flesh: right so whē we touch with
teeth & mouth the forme of bread in the
holy misteries, we confes that we touch
therby the flesh that lieth hid vnder that
forme. Therefore to speak of his B. body
nowe risen againe, which after a spiritual
& supernatural maner & sort (though re-
ally & truly the very body of Christ) we
receiue in the B. Sacrament, it is (I say)
both the true & very body of Christ, &
yet the figure & signe of his body, once
in an other quality & conditiō, thē now
it is in, that is, a most liuely representatiō
to our soules, & memories, that the very
body we receiue, once suffred & shed his
bloud vpon the Crosse, & it is also a signe
of the vnion & coniunctiō betwixt him
Christ our head giue vs therein, & vs his
mēbers the holy Cath. Church which by
means of this sacramēt are vnited, incor-
porate, knit together, or made one body
with

with Christ, & therefore the B. Sacramēt is consecrated of such matter, & giuen vs vnder such formes & likenes of such things (that is bread & wine) which doe not only represent vnto vs most liuely the shedding of Christs bloud, and offering of his body vpon the Crosse: but also signifie vnto vs the vnion of Christ and his Church. For euen as you see of many cornes one loafe is made; So of many members in Christ knit together in perfect loue and charity (by meanes of this most B. Sacrament the most perfect pledge of Christs infinite loue) all we thereby be made one body, in, and with him our head, and in this respect of the representation of Christs Passion, and knitting together of his members with him, the very and most B. Body of our Lorde (giuen vs at his last supper) is called a signe or Sacrament, and yet neuertheless the thing it selfe, that is his B. Body and Bloud, not figured or signified by bread and wine, but giuen vnder the formes, or likenes of bread and wine. For that which before consecration was bread & wine, is now by Christs wordes

wordes transubstantiate, or wholly turned into the Body and Bloud of Christ, as I declared before: though to our outward eyes, and carnall senses, there seemeth no other thing then before; yet by our faith we be taught farre otherwise, as that it is most certainly without all doubt, the very Body and Bloud of Christ, without which diuine Sacrament a reall coniunction betwixt his flesh, & the flesh of man, cannot be made by faith, spirit, and vnderstanding only: for that is the coniunction of minde, but not of flesh and bones, as the man and wife by consent of mariage cānot be one body vnlesse they come together: neither doth Christ come from his Fathers right hand corporally to be ioyned with our flesh; but bread by consecration is turned into Christs flesh, to the intent it may be receiued, and made one with our flesh, to the end we may be *Concorporei*, as the auncient Fathers tearme vs, one flesh and body with Christ.

Q.

Chap.

Chap. XXV. *Declaring how it implieth not contradiction that Christ is in heauen, and in the Sacrament in many places at once, but only declareth an infinite and Almighty power of God, & that Diuine honor is due hereunto.*



You see nowe in some maner
 and sort, by this which is
 said in the former Chapter,
 the excellencie of this most
 diuine mystery, as our infirmity is able
 to declare to you, and in what respect
 this B. Sacrament is called a signe or
 figure and yet the very thing it selfe:
 wherefore you se the heretikes doe most
 pitifully and wickedly abuse the poore
 people to both their damnations, that
 contrary to Christ, the receiued faith
 of the Church, and al auncient doctors,
 would haue the B. Sacrament but onlie
 a bare peece of bread in signe & figure.
 Reade the holy Fathers and Doctors,
 and when they speake of the Sacramen-
 tall receiuing of this B. Sacrament, they
 so plainly without all tropes, signes,
 and figures call it verely, really, and
 sub-

substantially his bodye and bloud, so often, so pithylie with so firme reasons, and so plainly, that if they had spoken against the Sacramentaries heretickes of our time, they could haue spoken no more plainly. For what wordes can be playner then those of that most famous Councell of Nice, wherein *Arius* the enemy to the sonne of God, by more then three hundred holy Fathers was condemned? The wordes of the Nicene Councell to our purpose are these *Iterum etiam, hic diuina mensa &c.* Againe here also in the holy table, let vs not basely attend the bread and cuppe set before vs, but lifting vp our minde let vs vnderstand by faith, that Lamb of God which taketh away the sinnes of the world. *Situm esse, to be put and laid on that holy table, Incremente a sacerdotibus immolatum, to bee vnbloudely Sacrificed of the Preistes, and that wee (vere) truly, and in deed taking his owne pretious Bodye and Bloud, doe beleue this to be the mysticall tokens of our redemption. For this cause wee take not much but little, that wee might knowe wee take not to fill vs, but for helmesse.* Thus

farre the Councell. The blessed, noble, and most glorious Martyr S. Ciprian *De Cena Domini*, of the supper of our Lord, is as plaine, *Panis iste &c.* That Bread (saith hee) which our Lorde gaue to his Disciples, being charged not in outward forme, but in nature, through the almighty power of the word is made flesh. And because mans heart is not quiet till it rest in God, and because nothing can truly fil or content man saue only God, therefore S. Hillary that strong pillar of Gods Church against the *Arrians* teacheth vs in his 8. booke of the *Trinity* how Christ in this ho'y Sacrament naturally dwelleth in vs. *Si vere &c.* if the worde (sayeth hee) bee verely made flesh, and wee verely take or receiue the worde flesh in our Lordes meate, howe is he esteemed not to dwell naturally in vs? Seeing then God is by nature the only euerlasting meate which perisheth not, and seing he must be giuen to vs in his owne nature, and wee are not able to receiue him as he is a spirit, hee hath done for vs, as good mothers and nources doe for their babes, the mother eateth

eth bread, and by her eating turneth it into milke, and that milke shee giueth to the infant, and by that meanes the infant eateth bread and milke. In the reall fleshe of Christ is the substance of God only made meate to beē eaten of man. Faith is a great gift of God, but yet a creature only wherein the fulnesse of the Godhead dwelleth not, and therefore it is not able to attaine to the vnion of Gods nature, and much lesse able to giue it: by eating of Christ we corporally haue, and carry God in our bodies corporally; no otherwise in the worlde can be deuised for it. As for the figure of bread, it is the only true figure, because it is a figure without substance of bread. For whereas S. *Augustine* in his third booke & sixteene chapter *de doctrina Christiana*, vpon these wordes (*Nisi manducaueritis &c. Vnlesse you eate the flesh of the sonne of man, and drinke his bloud &c.*) saith, *videtur facinus &c.* how Christ seemeth to commande a heynous act or sinne, it is a figure therefore (saith he) but understand you of the Passion of our Lord, commanding vs directly to

rest in Christ &c. These wordes are to be vnderstood of the maner of eating, not as a dead carcase is torne in peeces in the shambles, but Christ is to be eaten in a mistery and a Sacrament, though verely and really, yet after a spirituall maner. For as the figure which was in that Paschall Lamb did not diminish the real! killing and eating thereof, but on'y did refer it to a higher truth: so the figure which is in eating Christs flesh, doth not diminish the true eating thereof, but only declareth the eating to be a figure, because it is referred againe to a higher truth both in Christ whose flesh that once died is now eatē, & in vs who eate it, not so much for to eate it corporally as to feede spirituallly of God him selfe, who maketh that flesh profitable: & that S. *August.* though so it is euident by his owne words vpon S. *Iohn*, *Ye know not what is this maner of eating this flesh, but except yee eate it.* Lo the maner of eating was secrete, but the thing that shoulde bee eaten was naturall flesh: these also be his wordes to the same effect: *Carnem sic &c.* They so vnderstande

*August.
in Iohn.
traict: 26.
& 27.*

derstande flesh as it is torne in a carcas
 or solde in the shambles, and not as it is
 quickned with the spirite or Godhead.
 Here is reported wherein the *Iewes* did
 erre, they tooke the worde flesh amisse,
 not cōcerning the substance of it (which
 must be really eaten) but cōcerning the
 maner of eating it, is not (*modo*) Latin for
 the maner? Is not (*quomodo*) as much to
 say as by what maner? the *Iewes* vnder-
 stood the name of flesh *Quomodo dila-*
niatur, non quomodo vegetatur, that is
 by what maner it is torne a peeces,
 and not by what maner it is quickened:
 doe not these wordes import, that the
Iewes erred in the maner of eating
 Christes fleische? Doth not hee that find-
 eth fault only with the maner of eating
 Christes fleshe, sufficiently allowe the
 eating of the fleshe it selfe, if it be done
 after a good mane.? It is the Passion
 of Christ, and the spirituall maner of
 eating in respect whereof Christs speech
 is called of *S. Augustine* figuratiue. For
 if Christes flesh were eaten only to fill
 the bellie without further accompt of
 spirituall grace and life, then were the

Q 4

eating

eating of that fleshe naturall, sensible, accustomable, and without all figure, & should be eaten by cutting, tearing, and wasting it, but in that case fleshe profiteth nothing: the flesh we speak of must be eaten as a figure, as a misterie, as a Sacramēt, as a holy signe of a higher truth wrought in the soule, then that bodelie eating doth work. So likewise in Baptisme wee are washed in a figure, because the washing hath a farther and higher end thē only to cleanse the body. That speech therefore wherein Christ commandeth his flesh to be eaten, is figuratiue, not that we should deny the true eating of his flesh, but because that eating is referred to a greater purpose, then to the feeding of the body, for Christs flesh is meate in deed, that is to say, is eatten in deede as I could proue vpon that place: but it is not eaten only, that it shoulde be corporally receiued, but to the end wee should pertake of the spirit & Godhead which is in it, and so by merite of that flesh really present in vs, obtaine life euerlasting with it. Wherevpon Saint *Hillarie* disputing against the *Arrians* that

*Hill: de
Trinit.
Lib. 8.*

that Christ is not only of one will, but also of one substance with his father, saith, *De naturali in nobis Christi veritate &c.* That we say concerning the naturall truth of Christ being in vs, except wee learne it of him we say it foolishly & ungodly, for himselfe saith, my flesh is meate in deed, he that eateth my flesh, and drinketh my bloud, tarieth in me & I in him, there is no place of doubting lest concerning the truth of flesh and bloud: for now both by the profession of our Lord, and by our owne faith it is truly flesh, and truly bloud, and these things taken and swallowed, - are the cause that we tarry in Christ, and Christ in vs: is not this thing the truth? it may well chance not to bee true to them, who deny Iesus Christ to be true God. So that Christ as truly as he is God, so verely & really is he in the B. Sacramēt though in an inexplicable & miraculous maner & sort, inuisible and hidden from our corporall senses. For as after the resurrection the spirituall being which our bodies shall haue, doth not deminish the truth of their nature, but declareth a wonderfull abettering of them, in that they

they be made in maner equal to spirituall substance: euen so the body of Christ in his supper is spiritual, not for any lack of his true substance vnder the formes of bread & wine, but because it is fully possessed & replenished with the Godhead and is present after the maner of a spirit, as being neither seene or felt, nor tasted, but on'y beloued, & therefore this B. Sacramēt, is worthely called of the church at the consecratio thereof, yea of S. Paul 1. Tim. 3. *mysterium fidei, a mystery of faith.* So that you see, we must vnderstand, that though in the B. Sacramēt we truly (whē we sacramētally receiue) doe receiue in very deed his B. body & bloud, yet we do not receiue & eate Christs B. body after such a carnal sort, as the *Caphernaits* & *Iewish Heretikes* vnderstood & blaspheme. For the *Iewes* when they heard Christ promise his body to be eaten of vs, thought Christ would haue giuē his body to haue bin cut in peces, roasted, & eatē (as I said before) is the dead carcas of an ox is, wherevpon some of his disciples so vnderstanding departed, thinking it a hard saying of Christ that hee would

would giue his body to be so eaten: but he answered the right worthely, *the spirit Ioh. 6.63. it is that quickneth, but the flesh it profiteth nothing*. How, doth the flesh of Christ profit nothing? what doth that flesh profite nothing that redeemed the whole world? God forbid any christian should so imagin, how the must we vnderstand Christs wordes the flesh profiteth nothing? but according to *S. Augustins* interpretatiō, that is the carnall or fleshly vnderstāding of Christs words profiteth nothing but hurteth much: but put a spiritual & diuine vnderstāding to Christs flesh according to his promise & worde giuen vs in the B. Sacrament, & the the flesh profiteth much: as for example, the wicked *Iewish heretikes* of this time thus blaspheme. What dost thou (say they) eat the very body of Christ indeed in the Sacrament? how chaunceth it thou feelest not rawe flesh? what, can so great a substance be vnder the liknes of so litle a pece of bread? How canst thou swallowe his bones? o blasphemous heretike. Lo here you see these mens vnderstanding that thus with the *Iewes* so grossly conceiue of Christs

Christs body in the Sacrament, the flesh profiteeth nothing, but hurteth much. But if they would vnderstand, as Christ taught and the Church beleeueth, that we receiue Christs Body verely in the Sacrament, not after such a grosse manner but after a spirituall sort, and in an vn-speakeable mystery, that is though a true and naturall body, yea the very flesh and bloud that was borne of the B. Virgin *Mary* and suffred death vpon the Crosse; yet with all a supernaturall, miraculous, diuine, glorified, and impaisible body. Such a body as was conceived by the holy ghost, without knowledge of man, and that was borne of the B. Virgin, without in any sort opening or violating her sacred wombe. Such a body as by his diuine power therein with his B. handes multipl'ed fīue loaues of bread to the feeding of many thousands. Such a body as being attempted to be floned of the *Jears* p'ssed through them and was not seene. Such a body finally that arose from death, the sepulchre fast shut: and such a body that after his Resurrection likewise appeared to his disciples,

ples, the gates fast shut, without deui-
ding asunder or opening the same. Such
a body that declared himselfe to *S. Paul*
on earth, and yet at that present sat at
his fathers right hand in heauen. To be
briefe, such a glorified deificated body, to
whome (by power of his diuinity vni-
ted thereunto) nothing is impossible;
this (I say) if Heretickes wou'd beleue
with vs, then to them the flesh of Christ
would profit much. *This is my Body, this
is my Bloud* said Christ: the pronounce
This, pointeth to body or bloud, and not
to bread and wine, as appeareth by the
genders contrary, God prouided of pur-
pose that the article (*This*) therefore
shoulde neither agree with bread, nor
with wine, but only with body & bloud,
or with the Chalice wherein the bloud is
conteyned, and therefore this to be true,
that Christs very body and bloud is in
the B. Sacrament of the Altar (as being
most expresse and plaine by the very
words of christ) we are bound to beleue,
though to declare the maner how exce-
deth mans reason, because he said it to
whom nothing is impossible. And there-
fore

fore for ignorant & vnlearned mē especially when heretikes aske the reason how it is possible for Christ to be here, there, & in many places at once, it is not fit for thē to reaso, but to haue recourse to faith which is aboue reason, & plainly say I beleeue Christ that said *This is my body*, to whose power nothing is impossible, and let the heretike demand, scof, or flout neuer so much, go you no further with him, but leaue him to the more lerned, that cā handle him better. For with his *whyes* & *hows* he deceueth the simple souls, as the serpent did *Eue*, who begā first with the woman the weaker vessell, whereby diuines vnderstand the sensual part or inferior part to reason, & proposed things that seemed delectable, reasonable, and good, and so in the end drew reason & and all awry, making her to consent by answering first doubtfully, and so made her doe the things vn'awfull: but if shee neuer had stood to haue reasoned or answered the wily serpēt, but had fled him at first, she had neuer bin ouercome. The diuel thē in like maner against the simple childrē of Gods Church, taketh the
bodies

bodies of heretiks his members, & speaker in thē, as in paradise he spake in the body of the serpent, & so poore simple soules listning to his wily crafts, he deceiueth vnder pretence of good, & casteth them out of paradise Christs kingdome, that is his holy Church: wherfore flie you alwaies the whispering of that olde serpent in heretikes that you be not deceiued with thē: For heresy creepeth as a canker, and the diuels deceipts be diuers & many, & somtimes he armeth hī selfe against the people of God, with the word of God euil vnderstood, to ouerthrow the truth of Gods word in this Sacramēt, & other misteries of our redēption, as whē Christ saith, *poore men shal you Iohs. 12.8.*
alwaies haue, &c. meaning passible, & in forme of pouerty, but not by withdrawing himself from vs, by his corporal presence in this B. Sacram. as whē it is said he is risen & ascēded into heauē, we must vnderstand he is neuerthelessē in his sacred flesh meat indeed in this miraculous mystery, and so in spirit & truth with vs all daies euen to the end of the worlde. For Christ ascended into heauē there sitting
 at

at the right hand of his father and
leaving vs, the beliefe thereof as a chiefe
article of our faith. Christ made his
owne supper saying, *This is my Bodye,*
and commaunded his Apostles, and
their successors to make the same, saying
*doe and make this thing for the remem-
brance of me.* Therefore neither the making
of Christs bodye, neither the beleeve
thereof can be contrary to the sitting of
Christ at the right hand of his father.
Againe sith nothing is impossible to
God (albeit that which implieth con-
tradiction in it selfe be therefore impos-
sible, because it repugneth to the truth
it selfe which is God) is it not possible
to God Christ shoulde both be in hea-
uen after one visible sort, and in the
Sacrament after a mysticall sort? It were
impossible for the body of Christ, both
to be in heauen and not in heauen, or
to be in the Sacrament, and not to bee
there in the same respect: but to bee in
heauen and in the Sacrament, or to bee
in many places at once, that maketh
no contradiction, but on ly sheweth an
almighty & infinite power in him who
worketh

worketh it. In somuch as Christ is almighty to sitt at the right hand of God he is able to performe his owne word & gift in the Sacrament of the Altar: and therefore in the sixt of *S. Iohn* when hee spake of eating his flesh and drinking his bloud which he would giue, he also declared that he would go vp into heauen in his man-hoode where hee was before in his god-head. And that thing hee spake (as *S. Cirillus* hath noted) to declared that he was God, and therefore able to worke that which hee spake of, in so much as his wordes were *Spirit* and *Chris. de*
Life. For this cause *S. Chrysostome* crieth *sacerdotio*
 out. *O miraculum, O dei benignitatem lib. 3.*

O miracle, O goodnes of God, hee that sitteth aboue with the Father in the same very momente of time, is touched with the handes of men, and deliuereth himselfe to those that will receaue and imbrace him: seeme these things worthy to bee despised and neglected? thou shalt perceaue our holye things not only to bee wonderfull, but also exceed all wondring and astonying of the mind. Thus saith S. Chrysostome. This Blessed Sacrament

R

then

heard. Then his Incarnation is beto-
 kened most mystically vwhen breade
 is made fleshe, as the vvorde was be-
 fore made fleshe, and that Incarna-
 tion is represented in outvvard shevv,
 also by singing of the Angells hymne,
Glory bee to God in the highest. Then *See here*
 the going before of Saint Iohn Baptist *how in the*
 is expresse by readinge the Epistle: *B. Sacra-*
 then Christs preaching is represented *ment at*
 by singing of the Gospell: then the *Masse the*
 faith of his Apostles and Disciples is *whole life,*
 betokened in pronouncing the Creede, *death, and*
 or Articles of the faith. Then the sup- *resurre-*
 per of CHRIST is made with no *ction of*
 lesse authority, then himselfe institu- *Christ is*
 ted it: then his Crosse is shewed by ma- *represent-*
 king the figue thereof vpon the holy *ted.*
 misteries: then his death is inuisibly
 wrought vnder the formes of breade
 & wine, by turning their substances in-
 to himselfe, and shewing them, as if the
 very body were deuided frō the bloud.
 Then the fruite thereof is sown in the
 hearts of the faithfull people by giuing
 them the grace to feare him, to loue him
 to come penitētly to him, & to be made

I say, they knowe Christ in the breaking Ser.de-
of bread, for not euery bread, but that verbis
which receaue the blessing of Christ Euang.
is made the bodye of Christ. Let vs once *apud Bed*
 deny the flesh of Christ to bee really
 in the blessed Sacrament of the Altar
 and here is no perfect building toward
 the flesh of Christ, and consequently
 no reason why wee shoulde bee called *Ephes:4*
 his mysticall bodye or flesh of his flesh, *&c. 5.*
 and bone of his bones. For as if *Eue*
 had not been taken really out of the
 naturall bodye of *Adam*, shee shoulde
 not haue beene in truth bone of his
 bones: so vve are not fleshe of Christs
 fleshe in trueth it selfe, except the
 fleshe of CHRIST in the naturall
 substance thereof bee the meane by
 our naturall coniunction to it, that
 vvee are framed and vvrought into
 a spirituall man. And our fleshe is *I mean*
 turned vwith out losse of his owne sub- *not into*
 stance or propriety into the nature of *a mere*
 Christs fleshe, because it being the fleshe *spirituall*
 that is dwelt in by the Godhead, is *substance*
 stronger then our nature: yet although
 the vnnworthy receauers doe verely
 R 3 receaue

receaue the body of Christ, we must conform our liues to the example of christ, that by receauing this Sacrament wee may not procure to our selues damnation, but for euer liue in, and yvith Christ. For as Saint *Augustine* hauing spoken of Iudas, whoe gaue himselfe to the Diuell right worthely said.

De bap. contra. do. na. cap. 5. & 8. *Non malum accipiendo, sed male accipiendo. &c.* Not in receauing an euill thinge, but in receauing euilly. For it was the body and blood of our Lorde:

Yea to them to whome the Apostle said, hee that eateth vnworthely, eateth and drinketh Iudgement to himselfe: as the Apostles and other Saints did eate the body of Christ (as Saint

Hiera. in. psal. 21. *Hierome* affirmeth) to their Saluation. The manner of eating this diuine mistery, carnall men cannot at-

taine to: all corporall natures stande of an inuisible substance, and of a visible forme, the forme of Christes body was that the *Caphernaïtes* sawe and coulde not eate, but the substance of Christes body is that wee eate in mistery. Hereof said Saint *Augustine* you

shall

Shall not eate the body you see *Viz.*
in visibili forma That is to saye, *In a*
visible forme. Yet in another place
touching, the veritye of the thing in
this Sacrament, hee saide. *Enerie man* *Aug.in.*
ought to adore earth or the flesh of Christ *psal.98.*
before hee did eate it. Did not like-
wise Saint *Ambrose* saye *To this daye* *Amb. de.*
we adore the flesh of CHRIST in the spir. sanct.
misteries? So you see diuine honor is due *lib.3.cap.*
to this diuine Sacrament. But Here- *12.*
tickes in steede of due worshippe, doe
worshippe theyr owne inuentions and
opinyons like to GODS, as Saint
Hierome vpon *Zacharie* the thirteenth
Chapter well noteth. *Sicut Idola sunt*
manu artificis &c. Euen as Idolls (saith
hee) are made with the hande of the ar-
tificer: So the peruerse Doctrine of Here-
tickes whatsoeuer it faineth, it turneth
into an Idoll, and maketh Antechrist to
bee adored for CHRIST, Saint Chri-
stosome exhorting to come to this Sa-
crament with Zeale and most vehe-
ment loue writeth. *Hoc corpus in pre- Chris.in.1*
sepe reueriti sunt Magi, &c. The wise *Cor hom.*
men (commonly called the three kings) *24.Hoc.*

reuerenced this body in the Manger, and being men without good religion and barbarous, they worshipped it with feare & much trembling after a long iorney taken. Let vs therefore who are the Citizens of heauen, at the least wise followe those barbarous men, for when they sawe the Manger and Cottage only, and not any of those thinges which thou now seest, they came with most great reuerence and quakmge: but thou seest that thing not in the Manger, but on the Altar not a woman which might holde it in her armes, but the Preist present, and the holy Ghost copiously spread upon the Sacrifice which is sett forth, neither thou lookest barely upon the body as they did, but thou knowest the power of it, and all the order of dispencing thinges, and thou art ignorant of none of those thinges which were done by him, and thou hast beene diligently instructed in all thinges. Let vs be stirred up therefore, lett vs quake, lett vs professe openly a greater deuotion then those barbarous men, least if we come barely and coldly, we iopard our head into a more vehement fire. Hitherto S. Chrysostome: hee said before *Quando, &c.* When thou seest

seest it set before thee, say with thy selfe
for this body, I am no more earth and
ashes. This body which is himself Christ
then gaue his twelue disciples at his last
supper, vnder the forme of twelue frag-
ments or peeces of bread, bidding euery
one of them take and eate, in which
deede hee sheweth himselfe to make the
substance of his bodye present vnder
the formes of bread in diuers places at
one tyme, althoughe not after the
manner of locall scituation, because
his body hath not in the B. Sacrament
actuallie that naturall dimension and
occupying of place, which it hath o-
therwise, but as hee hath ordayned it to
be, so is it vnder diuers formes of bread
& in diuers places at once by his omni-
potencie, to whome nothing is impos-
sible. Here I am sure many will stand
with mee and say, they belecue not so:
to whome I aunswere that by so say-
ing they haue condemned themselues
to bee of those of whome Christ sayed. *Iohn. 6. 64*
There are some of you whoe beleue
not. For if CHRIST sayed by that
which vvas bread before his blessing
which

which still seemed bread, if Christ said thereof *This is my body*, and gaue it vnder twelue peeces or formes, seeing they (for the most of them I thinke) confesse him to be able to make his body present vnder diuerse formes, and to haue promised to giue his flesh, and to haue said, *This is my body*, and to haue giuen it to twelue, how can they denie that his bodye was present at that supper vnder twelue dyuers formes of bread, beeing whole and all vnder each forme? The confessing also of that which Christ said is a thing appertaining to faith, because the speaker is God to whom all faith belongeth: to belecue this that God saierh must needes bee a vertue; and to discredit it is a great vice. But some will still perhappes alleadge that *The flesh profiteth nothing the wordes of Christ are spirit and life*. That is true and therefore I belecue that ywhen he said, *Take eate this is my body* he gaue his body not without life and spirit, but yet as really as euer by saying. *Let the light bee made*. hee made the light: for his words be not dead-
flesh

Iohn. 6.

Gen. 1.

fleſhe, which profiteth nothinge but quicken and giue life, how and whenſo-
 euer it pleaſeth him, much better then
 the ſpirit and ſoule of a man is able to
 quicken and make liuelye the bodye
 wherein it is. Theſe two ſaying *This is
 my body*, and *my wordes are ſpirit and
 life*, ſtand ſo well together that I be-
 leeue the one for the others ſake: Chriſts
 wordes neuer want ſpirit and life, & po-
 wer to quicken other things, euen as his
 fleſhe neuer lacked all kinde of ſpirite
 in it ſelfe. For when the ſoule was out
 of it, yet the God-head remayned
 and corporallye dwelte in it, and the
 ſoule returned to it againe the third day. *Colloſ. 2.*
 Therefore when Chriſt ſaid *This is my
 body which is giuen for you*. I am bound
 to beleue that his bodye is neither
 without ſoule nor godhead, for elſe it
 were not truly ſaid, it is giuen for vs if
 it vvere not profitable to vs. Thus
 you ſee that I beleue all the wordes
 of Chriſt together, and that you not
 doing ſo, are (without you repent)
 certaine to bee condemned for not be-
 leeuing theſe words. *Take eate this is my
 body*

body, you will say you beleue these wordes, yet not carnally but spiritually, as it is meete for Christs wordes to bee beleued. O Sir, he that assigneth a meane how he wil beleue Christs words in that very fact sheweth himselfe not to beleue them. For beliefe inuenteth nothing of his owne, but followeth the authority of God that speaketh. I beleue in deede that Christs wordes cannot be carnall, as you take carnall words for foule & grosse meanings, but I see it to be a very cleane and pure meaning, that the most pure substance of the flesh of Christ should be giuen vnder the forme of bread, to the end it may be eaten of vs, and the chiefe and the cleaneſt thing we vse to eate is bread: to giue therefore the chiefe and most healthfull flesh in the worlde to be eaten vnder the forme of the pureſt eatable thing, is a very pure and cleane worke, farre from carnality. You will say it is more pure if it be rather beleued to be eaten only of the hart of man by faith and spirit, then by mouth and body. I answere that it is no pure eating of a corporall thing,

thing, which taketh away the truth of corporall eating. Againe both waies of eating are better then one of the alone: I beleue his reall flesh to be eaten with hart and mouth, to be eaten with body & mind, to be eaten in deed & in faith. Here faileth your beleefe, because of two true things you beleue but one, the other you discredit. To be short, let vs imagine him that beleueth the real presence of Christs body and bloud vnder the formes of bread and wine, to stande before the seat of Gods iudgment, and that Christ asketh him, why he did beleue and worship his body and bloud vnder the formes of bread and wine: may he not well answere in this vwise? I beleued so, and did so because your Maiestie taking bread and hauing blessed it doubted not to say. *This is my body*, which wordes all my forefathers vnderstoode to be spoken properly, and to be true as they sounded, and therefore at the commandement of my Prelates I adored your bodye vnder the forme of bread. If CHRIST reply that hee had Preachers, whoe taught him

him otherwise, & cried to him to beware least he committed Idolatry: First that obiection might not bee made to any man, that died about 80. yeares past, because no Preacher taught publikely any such doctrine. Secondly if so much were said to one of our time, he might answer that hee had moe forefathers and moe Preachers, and those much more auncient and more honest men, who required him to beleeue Christs wordes, and to worship the body of his maker. Well now we are come to the point, all the Catholickes haue preached with one accorde, that it is the true body of Christ, and the Gospell witnesseth that CHRIST said. *This is my body*: here is the worde of God, and the tradition and preaching of man ioyned together, I aske whether it bee possible for CHRIST (vvho requireth of vs nothing so earnestly as beleeve) to condemne that simple man, who being otherwise of good life beleeued his worde and his forefathers, and the Preachers agreeable with both, or no? answer me for what fault shall this
this

this poore man be condemned? First to beleue Christ it is no fault. Secondly Christ said *This is my body*. Thirdly he beeing an infant was of his parentes taught, that to be the body of Christ which was holdē ouer the Priests head. Fourthly as many and moe preach to him when he commeth to lawfull age, & say this is the body of Christ, as there are that afterwarde preach the contrary: tel me then what was his fault for which hee may bee condemned? If you say, his eyes tould him it was not the body of Christ, hee vwill ansvvere, that for the reuerence he bare to the worde of God, hee denied the sensible instruction of his eyes, as giuing more credit to Christ, then to himselfe, is that a fault? If you replie that by that means he might haue worshipped the rock in steede of Christ hee will answere he knoweth not what you meane, he neuer had any rock shewed him by most graue authoritie, which was said to be Christ, if such thing had beene taught him, he (for his part) was so obedient to beleue, so willing to adore Christ, that he woulde haue done
any

Psal. 62.

any thing, which had beene commaunded him vnder the name of Christ or of his religion: Is this a fault why the poore man should be condemned? no surely seeing the prophet *David* saith, *Vt inmentum factus sum apud te, I am become as it were, a beast before thee.* It is laudable saith *Enthymius* that in the sight of God we take our selues as beasts, which being so I can deuise no fault in this poore and simple man, who if he be deceaued, he is deciued by Christ, by his forefathers, by diuers Catholicke and vertuous preachers, by the vertue of humility, of obedience, and of pure loue towards God. But on the other side if Christ call one of them before him, who denieth his reall presence, and aske him why hee did not beleue the Sacrament of the Altar, to bee the body of Christ what will he answere for himselfe? will he say Sir, I beleued your body to sitt at the right hand of God the father, and therefore that your body was not in the Priests hande? Why then thinkest thou that I am not able to make the same which is at the right hand of my father,

to

to be also present vnder the forme of bread? Sir whether you are able or no, I can not say: But I haue heard many preachers tell, that one body cannot be at one time in diuers places. O how dreadfully would Christ answere in this case; Did not those preachers whome thou pretendest to follow say alwayes they preached to thee the sincere worde of God? did they not by that colour ouerthrow Monastaries, Churches, Altars, Images of Saints, and mine owne Image and Crosse? Did they not deny the sacrifice of the Masse, Praying for the dead, & such like auncient vsages only for pretence of the word of God? & nowe se how inexcusable they and thou art. I saide *Take eate This is my Bodye*, I said this to twelue men, I gaue each of them my body, & bad make that thing as it is written in the Gospell, I shewed at *Capharnaum* that I was signed of my father, and equall with him in power, they them selues beleue that I made all creatures, places, times of nothing: nowe is it doubted how I am able to make my body present vnder the forme of bread

in diuers places: Yea to mainteine the better the argumēt against my almighty power, they say I entred not into my Disciples the doores being shutt, but either preuented the shutting of them (contrary to the wordes of my Gospell) or came in by the windowe, as theeues do, or by some hole, as creepers do: yea any thing is sooner beleeued thē my diuine strength and working: thou Hypocrite seeing the worde of God hath it written fower times in the newe Testament. *This is my body*, how cōmest thou to talke with me of my sitting in heauē, as though one of my workes were contrary to the other, if in deed thou hadst bin humbly perswaded that I were god, thou wouldest not measure my almighty power by thy simple witt. Thou art twice condemned, first for deniall of a truth, and againe for denying it against my expresse worde, which thou pretendest to esteeme and pronouncest it false. If the poore man say he knewe not so much, nor sawe not the falsehood of that argument, and begin to accuse the false preachers who deceaued him

Christ

Christ may well say that he was not deceaued, for before these false preachers began their false doctrine he had said. *This is my Body* and *This is my Bloud*, and all the world beleeued and taught the reall presence, of Christs body and bloud fiftene hundred yeares together; what cause now hadst thou to beleeu a newe Gospel and newe preachers thereof: forsooth Sir they said the Bishop of *Rome* had deceaued vs. If in this case Christ tell him, that the Bishop of *Rome* were the successor of Saint *Peter*, and so his *Vicar*, hauing promise by him not to erre in faith, and yet that he alone taught not that Doctrine, but that all the Bishoppes, Doctors, and Preachers of the whole Church taught the same from the beginning, and that Christ himselfe had said the same, that all the Euangelists, and the Apostle Saint *Paul* had written the same, that all faithfull men beleeued the same, what excuse can hee haue who forsooke CHRIST, the Apostles, the Bishoppes, the Fathers, the Preachers, and the whole Church to follow an vpstart

renegade Frier, who began his doctrine so ambitiously and proudly, who liued so euill, and died so terribly, that his verry abhominable dealing with great princes, his shamefull incest and horrible death, might make any good man weary to thinke vpon him, much lesse shoulde any haue followed him? To be short, answere the poore man for himselfe what he may, yet he cannot deny, but that both Christ said *This is my body*, and the Church taught the same, & yet beleeued he not this to be *the body of Christ*, and therefore is one of them who beleue not: and without faith (which is but one) there is no saluation, no pleasing of God, no part in the kingdome of heauen, which thing if they that be aliue will consider, they may returne againe to the Catholicke faith and Church, and so be made liuely members of Christs body, whereof Christ is the Sauour. O but the Hereticke still vrgeth, if I eate Christ really, then I feede not of him spiritually, I answere it is the fondest kinde of reasoning in the worlde, by one truth to deny an other, seeing both stande together,

gither. Is my faith the lesse because
Christ was bodely seene in earth? howe
is then my spirituall feeding the worse,
because the foode of life is in my mouth?

Doth not *Tertullian* say, *the flesh is fedde De resur-*
with the body and bloud of Christ, to the rect.cor.

ende the soule may be made fat with God,
and yet will the Heretickes say, Christ
in his last supper left vs but a figure of
his body? *Except yee-eate the flesh of the*
sonne of man, is in deede a figure, and the
speaking thereof is figuratiue, because it
was not meant that a man should be vi-
sibly eaten, as flesh is at common tables,
but yet that he shoulde be really eaten,
albeit the maner of eating be figuratiue
as we knowe. *S. Augustine* then (as I said
before, calling thole wordes *except yee*
eate my flesh figuratiue) referreth the fi-
gure to the manner of eating, but not to
the substance which is to be eaten, for
else if by no meane the flesh of Christ
might be eaten, it shoulde not be eaten
by faith, but if it may so be eaten, it may
be eaten by mouth also, in that pure
manner as it is giuen vs. The whole
man must eate, as well in body as in

soule, because the whole is taken and assumed of Christ, the whole is incorporated by Baptisme, the whole redeemed by death, and the whole shall be crowned with glory, therefore the true eating is to eate that meate, which of it selfe consisteth of body, soule, and Godhead, to eate it (I say) in body, soule, and spirite, and not by faish only.

Chap. XXVI *of the blessed Sacrament of the Altar shewing how conueniently it was ordained for our reparation, and what preparation we ought to make to the same.*



VT it is not my purpose here to recount the shifts of our aduersaries, or rather deceits of the Diuell, speaking by them his instruments to delude the simp'e to their damnation, but rather for our instruction and comfort. Let vs note here the prouidence of God, & sweete disposition in the ordinance of this most diuine mystery. Our first parents by pride (in coueting to bee as Gods, and in incredulity, beleeuing the serpent and mistrusting God) fell from

from God: contrarywise to make vs like
 God in deede, and to recall vs to that
 heauenly Paradise, which our parents
 lost (by eating the forbiddē fruit) Christ
 hath ordeyned a remedy quite contrary,
 giuing vs in this B. Sacrament himselſe
 the fruit of the B. Virgin, that bread that
 came downe from heauen, that so with
 humility beleeuing Christs worde, and
 promise far aboue our reason, forsaking
 our selues & submitting our reason to
 faith in Christ, wee may receaue him,
 (his B. body) that happy fruit of endlesſe
 life, and by vertue thereof recouer the
 poſſeſſion *Eue* loſt by her vnbeleeuing,
 and taſting the forbidden fruit. Leauē ** So S. Tho*
 vaine diſputes then of this bleſſed Sa- *mas cal-*
 crament, and with ſteedfaſt faith im- *leth it mi-*
 brace the truth, for this high miſtery *raculorū*
 farre exceedeth mans reaſon. For of *maximū*
 all the workes that euer God wrought, *if any can*
 this is ** moſt* wonderfull and *miracu-* *finde a gre-*
 lous, inſomuch that herein God ſhew- *ter vnus-*
 eth as it were the periode, ſumme, and quiſq; a-
 perfection of all his workes, as he ſpake būdet in
 before by his holy Prophet, *Memori-* *ſenſu ſuo.*
am fecit mirabilia ſuorum, miſerator, Pſal. 100.

*et misericors Dominus escam dedit timen-
tibus se. GOD herein hath made
a memorye of his wonderfull workes,
hee hath giuen meate to those that feare
h m. So that this heavenly food is giuen
to the saluation of those only that with
reuerent loue, & with perfect faith come
vnto this diuine banquet: for what a
wonderfull and mitaculous worke of
Christ is this to feed man with the food
of Angels, for that Christ (whose glory is
the repast, dainty, and satiety of An-
gells in heauen) is the foode of poore
pilgrimes in this B. Sacrament here in
earth; nay herein God hath exalted man
aboue Angels, giuing the Preist power
by his mighty word to consecrate his bo-
dy, so that that which before was bread,
nowe is no more breade but his body
which power he neuer graunted to An-
gell. Againe as God is all in all, and in
euery pl'ce in heauen and earth, and
yet not deuided but whole perfect God
and as saith the Apostle. *In ipso uiuimus,
mouemur & sumus* In him wee liue, be mo-
ued and are; Euen so though the Blef-
sed body of Christ be not in all places*

at once where his God-head is, as the *Lutherane Vbiquitary* Heretickes (that so they might coarctate the mystery of this Blessed Sacrament in their reasons) do dreame: yet it is most certaine (according to our beliefe, and Godes truth) that Christ euer sits at the right hand of his father most glorious, and yet is here sacramentally, and in a mystery in the B. Sacrament, and as fullye Christ here, perfect God and man, as hee is in heauen, and in many places, and diuers Altars in all coastes of the worlde at once, and yet not many but one, and the same Christ indiuisible; Yea in eue-ry litle parte, or particle of the holye Host, and B. Sacrament is as whole and perfect Christ, as in the vvhole host, and looke where the Blessed body of Christ is, there is his bloud, and where his body and bloud is, there is his God-head by vertue of that vnion of the diuine and humane nature in one person: therefore it followeth, that where the holye Sacrament is, there is God the sonne. And because the workes of the Trinity be indiuisible, though no person

person but the second person in God-
heade was incarnate, and tooke vpon
him our nature, yet there bee present,
the Father, and the holy Ghost, three
persons and one GOD in Trinity by
vertue of the concomitance (as wee
tearme it) and hypostaticall vnyon
whome all creatures doe worshippe, to
whome Angells singe out perpetuall
prayes, and before whome heauen and
earth doe tremble and quake (O vn-
speakeable and dreadfull mistery) An
other miracle in this B. Sacrament is
that though it be daily eaten, yet is it ne-
uer consumed, nor any thing impaired
though manye vncleane persons and
traytors like *Judas*, doe ofte vniworthely
receaue the same, yet in it self it is euer
vndefiled. As you see the cleare sonne
that shineth vpon the foule clay is no-
thing darkned, but still remaineth pure
in it self, which as it is noysome to the
wattyre and euill disposed eye, so is it
comfort to the cleare and vuell dis-
posed: euen so Christ the sonne of right-
eousnes giuen vs in this B. Sacrament,
is comfort, health, and saluation to the
well

well disposed, but euerlasting death,
& damnation to those that come with
vncleane consciences, loaden with mor-
tall sin, without cleansing their soules
before, that is, without contrition and
lowly confession for the same, not be-
cause the fault is in Christ: but because
the thing that receaueth him is impure
and vncleane, yet Christ alwayes per-
fect glorious in himselfe, without de-
fect, and no meruaile: for if he suffred
himselfe to bee abused, and shed his
bloud with wonderfull blasphemies a-
gainst him by those traiterous villaines
hanging vpon the Crosse passibly, no
meruaile I say though in this B. Sacra-
ment impassible he suffereth himself to
be vnworthely receaued of hypocrites
and wicked men, whereof some will
not sticke to stab their daggers in this *By stab in*
Blessed Sacrament, and tread it vnder *derstand*
feet, al which he suffreth wicked men to *pricke,*
worke, not with-drawing his diuine pre- *thrust, or*
sence that the good bee not defrauded *strike.*
of so vnspeakeable a benefit, for by this
their abuse they hurte and soile them-
selues, but not him who is immortall
and

& impaſſible. Hereby we may anſwere the ſond obiections of heretiks that ſay, what if cat or rat ſhou'd eate it? no doubt whatſoeuer taketh or abuſeth it, it is neuertheles the very body of Chriſt ſtill: but when the outward *ſpecies*, or forme of the Sacrament paſſeth away from that vnſeemly veſſell, then Chriſts B. Body and Bloud alſo paſſeth, & can be there no more abuſed. Another wonderfull miracle we ſee, and by daily experience proue in this B. Sacrament, that is, that whereas Chriſt hath ordeyned this B. Sacrament vnder the formes and liknes of thoſe things that be moſt vſuall and familiar to vs, that is vnder the formes of bread and wine (that the ſight and horror of raw fleſh and bloud ſhould not affray or appall vs ſo that to our outward eyes, taſt, feeling & other ſences, it ſeemeth no other but that it was before) yet is it quite contrary from that it was before, as farre as heauen and earth is aſunder, the accidents remaining without the ſubiect, that is taſt, feeling, and ſeing bread and wine, but not ſo, nor yet any part thereof bread or wine,

wine, but wholly and perfectly the very body and bloud of Christ.

Chap. XXVII. *Of the Manna, the paschall Lamb, and other figures of the B. Sacrament.*



VT when as GOD hath wrought so many miracles in this B. Sacrament, what sacrilegious impiety, what damnable heresie, or rather Apostacy is this of any mortal men, to goe about to feede vs with figures, & pull Christ out of his kingdome, remayning in this B. Sacrament in his Church militant here in earth. These heretikes would make vs Christians (nowe in this state of grace, who haue by Christs promise the things themselves, that were shadowed & prefigured in the old law) in worse case the *Iewes* themselves. For *Manna* was a figure of the B. Sacrament of the Altar as appeareth by Christs owne words. *Your fathers* (saith he) *did eate Manna in the wildernesse & are dead, but he that eateth this bread that I will giue him shall liue for euer.* For whether think you *Manna* that bread that was rayned downe from hea-
uen

Ioh. cap. 6.

uen, and fedde the children of Israell forty yeares in the wildernesse was not a more excellent thing then a peece of bakers bread? and yet these blasphemous heretickes vvoulde haue the blessed Sacrament to be no better, and so make it worse then that which was but a figure of the Sacrament. O but the thing it selfe (this blessed Sacrament of ours (Christs body and bloud) as faire exceedeth that *Manna* of olde, as the Sunne exceedeth the morning starre the

Exod. 16. fore-runner thereof in brightnesse. Almighty God when he rayned *Manna* downe from heauen, the *Iewes* knowing not what it was (for it did lie vpon the earth like hore dewe, or the feede of the *Coriander* brayed with a pestle) meruailing said, *Manhu*, that is, *quid est hoc* what is this? to whome *Moyſes* answered as from God, *iste est panis &c.* this is the breade our Lorde hath giuen you to eate. Nowe in this *Manna* there is a meruailous and strange quality, which was, that he that gathered more then his fellows, had but to suffice, and he that gathered lesse had as much to suffice, as he

he that gathered more, and all sufficient and enough. Nowe in this blessed Sacrament of the Altar, Christs body, though it farre exceede mans reason to knowe the manner howe it is, yet we must most certainly, and stedfastly beleue our true *Moyse* which is Christ, who telleth vs it is the bread that came downe from heauen, that is his very body and bloud. What a goodly figure then was this *Manna* of our most pure and B. Sacrament of the Altar? *Manna* came downe from heauen, our Sacrament more: It was to euery one that which he liked best, our Sacramēt more: a little suffised thereof as well as a great deale, our Sacrament more: the murmuring *Iewes* repined at *Manna*, and our murmuring heretickes doe at our B. Sacrament much more: the bodies of the *Iewes* were fedde with *Manna*, and our bodies and soules with the body and bloud of our Lorde Iesus in this blessed Sacrament much more. Thus you see howe the figure answereth and foresheweth that holy thing of our Lord, and what an excellent and vnspeakable thing

thing this B. Sacrament of the Altar
is, when the very shadowe of it (*Manna*
that betokened it so longe before)
was of such excellencie and so mira-
culous, then howe vvorthy and mira-
culous I say, is the thing it selfe, and how
base conceits haue the heretikes of
Christ, and how vnworthy and vnfa-
uory this their Communion Calvinisticall
bread is in respect of the *Iewes Manna*
the very figure of our most B. Sacra-

3. Reg. 19. ment. That bread which *Elias* did eate
(by vertue whereof hee arriued to the
mount of God Horeb) is a figure lik-
wise that by vertue of our bread of life
in the Sacrament, we shall arriue to the
mount of God the kingdome of heauen:
that bread baken vnder ashes and the
bread of propositiō likewise euer kept in
store. That Paschall lamb that with such
solemnity was eaten when the childrē of
Israell passed through the redde Sea to
the land of promise, O what a notable
figure is it of the B. Lamb of God vpon
the Altar in this B. Sacrament: and what
preparation and disposition there ought
to be to receaue the same, we be taught
by

*The Pas-
shall lamb*

by the figure. The lamb was eaten with *Exod 12*
wikde lettuse, signifying to vs with what
sharp and bitter teares, and contrition
for our sinnes we ought to receaue the
Lamb of God in this B. sacrament. They
did eate it with their raines girt, beto-
kening vnto vs the purenes, and chasti-
tie we ought to come with all to this
lamb of God. They had staues in their
handes, and did eate with hast, whereby
we be taught that this is the true foode
of vs wayfaring-men herevpon earth.
They eate it roasted, that we should pre-
pare our selues to this sweete lambe of
God with hot loue, that is feruent cha-
rity: and whatsoeuer was left was burnt
with fier, giuing vs thereby to vnder-
stand that whatsoeuer wee cannot by
reason comprehend of this diuine mi-
stery, that we are to consume & burne
vp in our selues by most faithfull fer-
uent loue and charitie. For perfect loue
to God supplieth all our defects, all this
teacheth vs with what worthy prepara-
tion we ought to come to our most
blessed Sacrament the Lambe of God,
prefigured by this paschall Lamb of
T the

the *Iewes*, which with such preparation was eaten, but what needes all this adoe for bare bakers breade *John Caluins* Communion.

Chap. XXVIII. *Wherein is touched how this Sacrament is also a sacrifice daily vnbloudely offered by Priests, and propitiatory for the quicke and the dead, and that it is the only sacrifice whereby God is chiefly honoured and worshipped.*



OW this B. Sacrament of ours is also our owne only, most pure, and vnbloudy sacrifice of the Church, whereby God is chiefly worshipped, his wrath appeased, by meanes whereof grace and saluation is giuen to vs from that most gracious, and bloody sacrifice of the Crosse, once there offered after a bloody manner for all, as the full and superabundant price of our redemption, but here daily vpon the Altar after an vnbloudy sort, to make vs partakers of the same sacrifice once bloudely offered,

offered, but in both places on the Altar of the Crosse, and here in this blessed Sacrament one and the same Christ. Which sacrifice was prefigured by that of *Melchisedech*, who offered sacrifice *Gen. 14.* in bread and wine, and was the Priest *18.* of the most high God, whose father and mother is vnknowne: so our B. sacrifice *Heb. 7. 3.* then (though not bread and wine, but the very body and bloud of Christ) is consecrated, and offered vnder the likeness of bread and wine. Which blessed Sacrament was offered at Christs laste supper a sacrifice also, hee our Redeemer in his Disciples giuinge Priestes authority to consecrate and offer the same, and so hee remaineth in them (being daily offered vp by their ministry) *A Priest for euer according to the order of Melchisedech*, who vvas without mother according to his Godhead, and without father according to his manhood, and so figured and foreshewed by *Melchisedech*, whereof holy *Dauid* in spirit called our Sauour Christ (foreseeing our blessed Sacrifice) *Psal. 109.*
A priest for euer according to the order of

Melchisedech, if he be a Priest, then hee must needes offer sacrifice, but he neuer offered sacrifice (saue only at his last supper) I meane after the order of *Melchisedech*. Wherefore we offering or doing the same he did at his last supper (that is consecrating his body and bloud) it followeth that this Sacrament of ours is also a sacrifice, yea and that propitiatorie both for the quicke and the dead, which as prophesied. *Daniel* the prophet is *Inge sacrificium. A continuall sacrifice*, that neuer shall cease to the worldes end (saue that the publike administration thereof by *Daniels* prophesie shall cease in Antechristes time) but shall (as prophesied *Malachie* the prophet) *Be offered a pure oblation and sacrifice in every place*. What other is that but the holie Sacrifice of the Masse? Which sacrifice of it selfe (though the Priest may often be vnwerthy) is euer acceptable *Ex opere operato* (as diuines tearme it) in Godes sight, because this sacrifice is his only sonne in whome hee is well pleased. If they saye the Prophet meant the sacrifice of a pure harte

Daniell
Cap. 12.
Malachy.
cap. 13

harte, it is not so, for no man can saye
his hart is altogether pure from sinne
at least from a foule, or light thought:
if they say it was the sacrifice vpon
the Crosse which the prophet foretolde,
that cannot be, because it was but in
one place, wherefore it must needs follow
the prophet foretolde; the one onlye,
pure, and vnbloudy Sacrament and sa-
crifice of the Altar at Masse offered in
euery place, and in steed of all those
bloudy sacrifices of olde. *From the ri- Psal. 112.*
sing of the sonne to the setting of the same
again. Whereby you see this B. Sacra-
ment was instituted by Christ, not only
as a healthfull medicine and food of our
soules, but also that it might be offered
continually as the cheife and proper sa-
crifice of the new testament for a suffi-
cient thanksgiuing to God the father,
and continuall memory of our L. Iesus
his bitter Passion, till his comming a-
gaine, whereby we eschew the euills of
this life, obtaine remission of sins with
the grace of God, & glory in the world
to come. And because Christ had the
Apostles and Priestes of the newe Te-

stament doe or sacrifice this in memorie
 of him, his Incarnation, Life, Passion &
 Resurrection: therefore as by Christs in-
 stitution it is a sacrifice and liuely repre-
 sentation, especially of his death and
 Passion: So euerye thinge about the
 Altar (as the ornaments, ceremonies, &
 actions of the preist at Masse) doe chiefly
 represent, and reduce into our memo-
 ries the same. And if I would stand to
 recite the Scriptures, Councels, and Fa-
 thers to this purpose that call it an host,
 an oblation, a pure and vnbloudy Sa-
 crifice, the price of our Redemption, a
 healthfull Sacrifice, and the like, I might
 fill great volumes, but I must be brieve.
 Neither is it my purpose to answer here
 all hereticall obiections; neither to make
 any long discourse of so vnspeakeable
 a matter, for to giue or set downe the
 full doctrine hereof would require and
 fill (as I said) many and lardge bookes,
 which already of most learned men bee
 written. My purpose is here but to in-
 struct the simple and vnlearned, who
 ought rather to ground them selues
 in true faith and beliefe, then to looke
 in

into such high misteries to comprehend Gods mighty workes by reason. For what is man to compare as it were himselfe with God, to think to containe him whome heauen and earth cannot holde? for what is one man in respect of so many men, or what be al men in respect of God? Man is (as it were) a mite, like a vanity, a puff of winde; God is mighty, incomprehensible, yea great in the least thinges, without variance or inconstancie, at a becke of whose finger the very heauens, and earth do tremble and quake, the deapth of whose mightie workes we cannot reach vnto, no not in the least thinges, or creatures wee daylie see here before our eyes. Who can number the starres or giue a iust accompt of their swift course, without going one iote out of order from the beginning of the worlde to this day? the very herbes, plantes, and trees wee see doe daily grow and increase. Who is so wise that can discern or say nowe at this very instant I perceauē the increase? Againē vwhen they bee as it vvere deade in vvinter

260 *Of the most B. Sacrament.*
who can say they shal so flourish in som-
mer, but he that hath experience? Ima-
gine some man brought vp in some
caue vnder the earth, neuer seeing light
nor conuersing with men, If one
should come vnto him on a sodain,
and discourse with him of colours
blacke and greene, and the like, tell him
of the spring the course of the sonne,
moone and itarres, would he not won-
der and think them aboue reason, till he
sawe and perceaued them as we doe? If
then these things so familiar to vs
seeme so admirable to those that be vn-
accustomed to see them, or if we our
selues cannot giue a reason to the depth
of the least things, can wee thinke to
comprehend God in the greatest? would
we haue God so litle, that he cannot ex-
ceed our reason? And yet (o blasphemy &
malicious blindnes) such be the heretiks
of our time, who because they cannot
attaine by humane reason to the depth
of this mystery of Christs body in the Sa-
crament, therefore they forsake faith &
beliefe in Christ herein, against both
truth and reason. O hereticke shal Christ
cease

cease to be with vs according to his promise, because thou art vnable of reason? Nay he shall be when thou art not.

Chap. XXIX. *Of the great loue and humility of Christ in this Blessed Sacrament, and of the deuotion of Christians of olde towards the same.*

 His Blessed Lord Iesus the perfect God & man, which enclosed himselfe for our sakes in the wombe of the most Blessed Virgin, where as him the heauē of heauens cannot comprehend, is also with vs according to his word in the least particle of the B. Sacrament whole & perfect Christ, & entreth into the Cottage of our homely bodies, is alwaies delighted to be with the sonnes of men, and yet is still incomprehensible, & al glorious with his father in heauen, & that by his mighty power to whome nothing is impossible. But o how happy was the time when men beleueed steadfastly and doubted nothing of Godes promise in this his so vnspeakable a gift, and so worthelye receaued the fruites thereof, whereas miscreantes now both deny

deny the truth, and shewe themselves most ingratfull in not only denying the truth, but thinking most basely of his diuine ordinance. O horrible ingratitude, in steed of the Prince and king of heauen and earth left vs in this Sacrament, to feed men with a peece of becad, like to the vnicleane hogg that refuseth the precious pearle, and feedeth of the pease shaling in the clay. O vvhath coulde CHRIST haue done more for vs then he did, and how more vnthankfull can these men shew themselves to him then they doe, which most displeaseth him, and hindreth his bountye towardes vs, for this vnthankfullnes is a vice that drieth vp the fountaine of Gods grace in mans soule. Flie then such lying Masters (I saye) and their wicked deuises, taste no more of their baite that draweth to death but beleaue, and prepare your selues with al purity of body and soule to receaue in the blessed Sacrament, Christ the food of life, and so you shall reape the wonderfull fruites thereof, which bee many & infinit. First by worthy receauing of
this

this most venerable Sacrament, manie sinnes we could not remember in confession bee forgiuen vs, so hot is the fire of GODS loue towards vs herein, if wee receaue him with feruour, that it againe boileth and consumeth in vs al defects, and imperfections with the relikes of sinne, as fire purifieth mettalls from drosse and corruption, which was signified by the Pascall lambe roasted and those ho'ocausts, or whole burnt sacrifices of the lawe. Besides this, it giueth most plentifully of grace to the well disposed, it infeebleth our passions, and inordinate motions, maketh lesse and weaker all tentations bodely and ghostly, giueth strength that wee consent not to them, but to our great merit may ouercome them. Wherefore saith a blessed Father. *If thou feele not so ofte violent tentations of the flesh, thanke Christ for the grace that this holy Sacrament worketh in thee.* Moreover in this B. Sacrament we cheifly exercise faith, to our greatest merit, beleeuing Christ aboue reason, and not our senses, and that right worthely. For if
as

as we reade of a sort of Phylosophers, they would credit what their Masters said, and neuer reason the matter but say *Ipse dixit*, our Master said it, accounting it a sure ground: great reason then haue we Christians to giue credit to our Master Christ the truth, whose wordes cannot faile, reasoning no farther but say *Ipse dixit*, Christ our Master said, *This is my body*: that hee saide it, this is a sure ground. Likewise in worthy offering & receauing this B. Sacrament we giue due thanks to God for his wonderfull benefits, which of our selues we could neuer be able: whereupon the holy Prophet in spirit long before (considering the wonderfull benefits of God bestowed herein, which of himselfe man could neuer be able to requite) burst out into these wordes. *Quid retribuam Domino* &c. O what shall I requite to my Lord God for all his goodnesse bestowed on me, I will (saith he) take the Cup of our Lord & call vpon his holy name. See the mercy of God who bestoweth such benefits vpon vs, that none is able to requite, and yet we in receauing these pretious gifts, and offering

Psal. 115.

fering his benefits to him againe, he accepteth it for a sufficient requitall. Also in this B. Sacrament (as I saide before) we represent most liuely Christs Pasion before our eyes, and imitate him therein. This is a sacrifice propitiatory both for the quicke and the deade, which with the three Sages we ought to honour with all diuine honour and worship, prostrate both in body and minde, as the holie Prophet foretolde, saying, *All the families of nations shoulde worshippe in his sight.* Psal. 21. And in an other place, *Adorabunt scabellum, &c. they shall worshippe his footestoole*, that is (as S. Augustine vnderstandeth) his body or humanity; the seate, or his footestoole as vnitd to his diuinity: By this Sacrament and sacrifice we worshippe God, and chiefly acknowledge there is a true God: by this sacrifice Gods wrath is chiefly auerted, yea and sufficiently appeased for our sinnes, which sacrifice euer acceptable in his sight he neuer denieth, as being most glorified thereby, which is his only most deare sonne. So that it is ioyfull to Angels in heauen, comfortable

I meane it is sufficient of it self, as the example of that v-
to

pon the to men in earth, and healthfull to the
Crosse, but faithfull departed, and the chiefe ho-
to vs ac- nour to God here on earth; neither is
ording to there any thing so sufficient a remedy to
our dispo- release the faithfull departed speedely
sition.

of their paines, and bring them to the
 glory of God, as this Sacrament and sa-
 crifice. To be brieft, this blessed Sacra-
 ment, and our pure and vubloudy sa-
 crifice Christs very body and bloud in
 deede, is the very body and bloud that
 was borne of the B. Virgin, and suffe-
 red death vpon the Crosse; by meanes
 vwhereof vve be incorporate, vnited,
 or knit vnto Christ our head, made one
 flesh of his sacred flesh and bloud, by
 meanes vwhereof we receiue herein a
 pledge most soueraigne to appeare glo-
 rious vvith him at the last day. Who
 is it then, but for to be worthely parta-
 ker of so great a benefit if he well con-
 sider, but woulde vvillingly loose two
 hundred markes, for that paine be-
 sides imprisonment (O dolefull daies)
 English statutes set downe for hearing
 one Masse. For so long as vve remaine
 in the knot of peace, vnity, and cha-
 rity,

rity, that is be members of Christs mystical body the Church by worthely receauing this venerable Sacrament, his very body: so long we be the very flesh and body of Christ, flesh of his sacred flesh and bloud, and may say with a reuerent Father to our vnspeakable comfort, *we are thy flesh and bloud (O Iudge) of the liuing and the dead, we are thy members how unworthy soeuer, yet thy members haue we neuer left off, or ceased to be, we neuer from thy body by heresy or schisme denided our selues: thy flesh (good Lord) then wilt thou not despise, thy flesh thou wilt not hate, thy flesh thou wilt neuer condemne, we haue no hope, no trust, no other glory, but that thou art our flesh, and we thy flesh.*



Chap.

Chap. XXX. *Containing a breife recapitulation of things touched in the treatise of this Sacrament, and declaring that lay persons be not defrauded of the bloud of Christ, nor healthfull fruite of the Sacrament in receauing vnder one kinde.*

The infinit loue of Christ to mankinde, that with such sweet, pure, and vndefiled kisses & imbracings of loue and charity, knits and tieth vs fast together vnto him. O Lorde it is meruaile that our harts doe not for loue as it were burst asonder, when we consider the most deare and tender loue of Christ towards vs, for loue you knowe deserueth loue againe: but what greater loue could Christ shewe vs, in not onely dying for vs, but still in this vnspeakable mistery remaining with vs? Was there euer *Pellicane* that so tendred her young ones, who though she fedde them with her bloud, yet in the end she forsaketh them? was there euer mother, that so dearly looued her childrē, as christ doth vs, who said and performeth it, that

If

If a mother can forget the onely sonne of
her wombe, yet will he neuer forget nor for-
sake vs? who not only feedeth vs with
the sweet milk of his holy word the fruit
full dewe of his grace, taketh compas-
sion vpon vs, euen with shedding his
bloud, imbrasing vs with his stretched
out armes of mercy vpon the Crosse:
but also still remaineth with vs, euen to
the end of the world, fostring vs with his
very body, be dewing and washing vs
also with his most sweet and precious
bloud. O hart why dost thou not relent?
why art thou so harde? how canst thou
abstain from téares for pure loue of that
sweet. Sauour and Redeemer? vvhy art
thou not appalled with feare? vvhy art
thou not stricken with loue? vvhy art
thou not wholly inflamed with deuotion
which is oft afforded to the deuout re-
ceauers hereof? for by how much this mi-
stery is aboue mans reason, by somuch
the seruēt loue & deuotiō (bestowed on
vs by the fountaine of Gods grace giue
vs therin) is of more vertue and aboun-
dance. If *S. Peter* when he had but one
glimce of Gods glory, whē he but tasted

as it were a droppe of his loue in Mount *Thabor*, thought it good to stay there, and neuer to depart. When wee receaue heare a fountaine of his loue, a pledge of his glorie, the celestiall dewe of all grace, why shoulde wee not fully content, satiate, and repose our selues herein? O if such disposition is made for the receipt of some noble King in his subiects house, howe ought wee to cleanse our hearts and mindes, to purifie our bodies, to sweepe our spirits vvith compunction and penitent sorrowe of harte for our sinnes (which bee the only things that bee foule in Gods sight and displease him) to confesse vvith mouth, to satisfie vvith deede, to applie all the members of our bodies, and powers of our soules to entertaine him, that so our soules and bodies may be an habitation for Christ and tabernacle of the holie Ghost. But O sweete Sauour if my vessell were of the purest mettall, farre more excellent then gōde, and precious stones, it were too base for thy Maiestie whome those glorious

Ange-

Angelicall spirits, or the heauens cannot comprehend; and where is then thy habitation, but onlie in pure mindes and soules? Giue me then grace (good Lorde) to flie sinne, to serue and loue thee, so to dwell in thee that thou mayst inhabite in mee. For in thee I can doe all thinges, but without thee nothing: thou art the high Priest and true Sacrifice, thou art the offerer, and pure oblation it selfe **CHRIST IESVS** our Lorde and God, the true **MESSIAS**, and Sauour of the vvorld, thou be blessed for euermore. To bee brieft, you see nowe by this little vvhich is saide, the vvonderfull goodnesse of **CHRIST**, in leauinge vs his blessed body and bloude in this holy Sacrament, whereby vvee all haue life and grace, and saluation in our soules: for as our bodies cannot liue vvithout breade: so our soules cannot liue vvithout this breade of life, Christes body giuen vs herein, as hee saide *Unlesse you* **Iob. 6. 53.**
eat the flesh of the sonne of man and drinke his bloude; you shall not haue life in you.

whereby you see howe these newe lying Masters heretikes bee worse then murderers, that pine and murder mens soules, in that they depriue and rob you of so vnspeakable a benefitte, as Christs bodye and most blessed bloude giuen at Masse, giuing you poyson in stead thereof (a peece of poluted bakers bread) wherein is no saluation, but (alas) quite contrary as before I haue proued. No other remedy then (if you will saue your soules) but flie their company and Communion, and so by cleansing your selues from sinne by healthfull contrite Confession that you may bee iustified, make your selues apte vessells to receaue grace (that is become Catholickes) reconcile your selues to God, to the househould of faith, to CHRISTs holy Catholicke Church, wherein only and no where els (assure your selues as before God the euerlasting truth) you shall receaue the bread of life, and saluation. You haue heard here, howe that vvhich CHRIST left vs at his last supper is a Sacrament and Sacrifice, the very
body.

body and bloud of our Redeemer, vnder the forme or likenesse of bread and wine, beinge perfectly and wholly transubstantiated, or conuerted into CHRIST'S bodye and bloud: and hovve vvith diuine honour we ought to adore and vvorship the same. By the vvay also I haue touched a litle summe of the vvonderfull effects, and fruites of the same that vvee daily receaue, and what perill of soule you bee in for vvant of the same, till you come to better estate. Hasten then out of *Babylon*, that is sinne, and heresy, that you may offer in *Ierusalem* Sacrifice, vvhich only may please God, vvhome only vvee ought to serue, and that is in the vnity of his holy Catholicke Church. The lawfull Minister of this Sacrament is a lawfull Preist, wherefore no *Protestant* Minister can consecrate, because wanting lawfull vocation and authority hee is no Preist. The matter to consecrate vvith all is vnleauened bread and vvine of the grape, whereunto is putt some water for a mistery, whereunto

when Gods sonne CHRISTS owne worde (spoken by a lawfull Preist with intention to consecrate) commeth, of bread and wine is made the bodye and bloud of Christ, whoe gaue that power to a Preist hee neuer did to Angels, nor his B'essed mother, that is to consecrate his bodye. This Sacrament (as I haue said ofte before) is farre aboue reason, but submitting our reason to true faith it greatly increaseth our merite. For as faith Saint Gregory, *Gods worke is not merueilous if it bee comprehended in reason, neither hath faith merite where mannes reason giueth experience.* The chiefe thing then of this blessed Sacrament is Christes bodye and bloud, vvith the vvonderfull graces and gifts of God bestowed therein, commonly called the effects and fruits thereof: vvich that wee may not vvith *Judas* receaue to our damnation, but vvith Saint *Peter* to our rising againe and endlesse Saluation, I beseech our LORD that wee may bee armed vvith true and firme faith, pure and innocent life, feruent loue

loue and charitye, that as for our
finnes for wante of these vertues it
now many yeares hath by Gods Iudg-
ment, and wrath beene taken from
vs, to our vnspeakeable losse and the
continuall grieve of all good men: So
by renewing these vertues againe in
vs, and by amending our liues, it
once againe by Gods speciall grace
may be restored to vs, to the honour
and glorie of his holy name, to the
confusion of the Diuel and all his mem-
bers, and to our vnspeakable com-
fort and endlesse ioy in heauen: that
whereas here vvee nowe truly receaue
CHRIST in this vnspeakeable mi-
sterie, there wee may bee fedde and
enjoy his presence in that endlesse glo-
rie, vvhich hee our LORD IESVS
graunt who bee blessed for euer. But
yet moreouer one thing is to bee con-
sidered touching the manner of recea-
uing this blessed Sacrament, vvhich
is, that although CHRIST gaue
this blessed Sacrament vnto his Apo-
stles vnder both kindes, that is, his bo-
dy and bloud apart, and although both

Bishops and Priests, as oft as they celebrate Masse according to Christs institution, are to receaue vnder both kinds: yet the holy Church, vpon most weighty consideration giueth the lay people but only one kind (that is the holy Host Christs body) and that which the Priest or Clarke giueth them after in the Chalice, or in a glasse, is but wine to washe their mouthes, lest any of the holy Host shoulde be left behinde, or sticke in the mouth; neither are lay persons in this receauing vnder one kinde defrauded of the bloude of Christ, nay they receaue in that one kinde as fully and perfectly Christ, as the Priest (that may liuely represent Christs Passion, and shedding of his bloud, as the publicke Minister of the Church) receaueth both. For though his body be consecrated apart, and his bloud apart in mistery, to signifie the effusion thereof, and his death in his Passion, yet Christ is not deuided, and therefore whosoever receaueth his bodye, likewise receaueth hys bloud, as being nowe inseperably ioyned together. For although through
the

the force of the words of the Sacrament by consecration, the body and bloud be feuerally present vpon the Altar, yet by the concomitance, naturall, and inseparable vnion betwixt them, it necessarily followeth, that where the body is, there also is the bloud, and where the bloud, there likewise the body: Yet for feare of inconueniencies, that might chaunce (if the common people should receaue vnder both kindes) yea and for conseruation of vniformity in receauing this B. Sacrament (the knot of peace in all persons, and places of the worlde) and for other iust causes, the holy Church, who hath to dispose of this B. Sacrament (as of the rest according to time, and place) for the most edifying of the people, giueth it them vnder one kinde only, knowing that Christ hath promised as much grace and saluation to the one kinde as to both. For he that said, the 6. of S. Iohn. *Vnlesse you eate the flesh of the sonne of man, & drink his bloud, you shall not haue life in you*, hee likewise in the same chapter saide, *He that eateth this bread shall live for ever*, yea he
our

our Sauour likewise as appeareth the
24. Chap. of *S. Luke* gaue it two of his
disciples vnder one kind when he tooke
bread, blessed, and gaue to them, and
their eyes were opened and they knewe
him, which was that bread (as manye
learned fathers vnderstand) that bread
of life (I saye) that came downe from
heauen Christ himself his blessed body,
which would GOD the heretickes in
true faith and charitye would dispose
themselues with vs, yea and the Dis-
ciples of Christes to receaue: then no
doubt their eyes would bee opened to
see and bee partakers of the truthe,
whose eyes (alas) infidelity, pride, and
other sins haue so blinded, that whereas
at first some of them began to contend
for the cup the blood of our Lord: in
breaking vnity & charity, in departing
from the church, they haue of Gods hea-
uy iustice and iudgement (who in ob-
stinat sinners suffereth one sinne to bee
the punishment of an other) lost both
body, blood, the price of their redemp-
tion & al. Likewise as it appeareth in the
Act. 2. 42. acts of the Apostles, they also themselus
some

sometimes gaue it the people vnder one kinde, as the Church now vniuersally doth through the whole world practise and vse, and of most auncient time the people receaued vnder one kind, as by many testimonies & miraculous examples (when in the Primatiue Church this B. Sacrament vnder one kinde (as now) was reserued, caried about, and giuen to the lay people) if leasure and time would permit me, I could shewe & most euidently proue. The Arke of God also carried about the wales of *Hierico* with solemnity of trumpets, wherby the munitions of the impious fell downe, be- tokening this B. Sacrament the Arke of the liuing God with all honour solemnly carried in Procession, with all jubely of harts, melody of voyces, grauity of the Ecclesiasticall and noble personages, adorned with most precious attire and riche ornaments, assisted vvith troupes of the deuout people of both sectes, euerye one occupied in their degree: some hanging the streetes and wales with cloath of their best Tapestric and Aurice, like the true Israelites that furni-

furnished the tabernacle, and adorned *Salomons* temple with their riches and Jewells: others with the deuout companies of the *Iewes* spread their garments in the waies, and strew the streets with ruihes, herbes, flowers, palme boughs, and fragrant blossomes: others like valiant souldiers of that worthy *Gedeon* carry vvith exultations torches, and lightes in their handes, and sound out with great solemnity, and pleasant harmony the sacred bells, materiall trumpets of Christ & his Church, and other muscicall instruments: others with holy *Ioseph*, *Nichodemus*, and those deuout woemen couer (as is meete) the most maiesticall and venerable Sacrament the most blessed bodye of our Lorde with their white and finest lundons, and most precious Jewells: others with all, or with the greatest parte of their riches and possessions, chiefly in the honour hereof, haue erected *Altars* of the best marble, siluer, golde, and precious stones, and haue builded most magnificent temples in diuers nations of the world, litle inferour to *Salomons* temple
in

in greatnes, but farre exceeding it in true honor and glory by the pure, gratfull, and sincere worship of God in that healthfull Sacrifice. In temples this diuine mystery is reserved in guilt tabernacle with lampe, and light to the comfort of the faithfull, and health of the sicke, from hence in solemne procession it is caried in holye vessell and sacred hands through Church, princely street and couered path; young & olde of all states & degrees prostrating themselves in body and mind, singing with ioyfull harts & sweet cōsent in voice with those deuout children of God. *Hosanna filio Ieh. 12. 13*
David, blessed be he that commeth in the name of our Lord. And so the deuout army of God carying the banners displaied with the triumphant ensigne, and standerd of the Crosse, beseech him for Christ his sonnes sake there present, al of one hart and accord, that the rocks of sinne and walles of *Satan* may be pulled down; that the people of God may haue true libertye, the weedes of iniquitye may be rooted out, true vertue may be exalted, iustice executed, God chieflye honored

Psal. 50.

honoured and gloryfied in his people,
 that so Christ resting in his sacred taber-
 nacle & remayning in his holy Church,
Hierico being ruinated, destroyed, and
 quite razed downe, the wales of Hie-
 rusalem may bee builded vp. Then
 may we sing *exultantibus animis*, with
 ioyfull harts, *Tunc acceptabis sacrificium*
iustitie oblationes & holocausta, tunc im-
ponent super altare tuum vitulos. Then
 O Lorde, we purified by grace in hart,
 and soule from sinne, with due compo-
 sition also, and decency of body who-
 ly offering our selues to thee, as thou
 offeredst thy selfe farre more bountiful-
 ly for vs, in contrite and humble hart
 by Christ here our high Priest the on-
 ly pure, and most acceptable Sacrifice;
 vvee (I say) vwill offer to thee O
 God, and thou for I e s v s thy sonnes
 sake *Shalt accept our sacrifices* of prayers
 and thanksgiuing *oblations of iustice*, the
 due, sincere, and vpright charitable dea-
 ling toward our neighbours, with whole
burnt offerings of burning heauenly de-
 sires, with feruent loue aboue measure to
 our louing L. aboue, *then vpon the Altar*
 of

of our hartes , with incensed and diuine
affections kindled with deuotion. *shall we*
make a feast to God and his Angels, who
dente to rest and dwell with pure soules,
deuout, oft, and worthy receauers of
this blessed Sacrament: then shall wee
in thy Church militant here in earth
ouer all nations triumph in true and
sound faith: then with constant pati-
ence the Lady of wisdom, and pro-
curice of true honour, shall we in all ad-
uersities expect ioyfully thy B. com-
ming. Then for thy loue with armes
of loue and charity shall wee imbrace
both friend and foe, fructifying in good
workes, wishing and procuring to our
power the good of all men: then shall
christ enter into vs with diuine presence
and holy grace, and we rest and repast
our selues of, and in him by his boun-
tefull fauour. Then shall we enter, and
repose in him by tasting his sweetnes,
and go forth & contemplate his mighty
power and goodnes in all creatures, and
superabundantly find within and with-
out (which none can tell but he that
hath found it) repast and refection
of

of his loue, his sweetnes, his power, ma-
iesty, bounty, glory, and goodnes. So *re-
liquie cogitationum &c.* the remnant
of spirituall and pure thoughts concea-
ued by the deuout tasting, and most
sweet meditation of this diuine mystery,
shall refresh vs, and make in our harts a
festiual day, a healthful banquet, an im-
mortall and most delightfull supper full
of all ioy and gladnes. Then shall we be
so enamored with his loue that vwith
his svete spouse in her Canticles,
Cap. 1. wee burst out and say *Fasciculus Mir-
rhe, dilectus meus mihi, &c.* My beloved
to me is a poesie of *Mirrhe*, of svete o-
doriferous and fragrant flowers, I will em-
brace him, and he shall rest betweene my
Cap. 3. breasts in my very hart. *Tenui, nec demit-
tam eum, I haue kept him &c.* I will hold
him fast, I will hold him fast, and neuer
let him goe. Thus exulting to GOD
here vpon the Altars of our hartes and
soules thus offered in his sight, farre
better pleasing God then oblations, &
sacrifices of thousands of those bloudy
sacrifices of calues & bulls. Then finally
in that glorious triumphant Church a
boue

boue shal we laud, and g'orify almighty god, through christ Iesus his most sweet and only sonne, that pure and innocent Lambe, daily offered here in sacrifice vpon the Altar in a mystery, and sitting at his Fathers right hand in a supereminent glory, who to our bodies & soules is the true foode of grace and glory that perisheth not, but remayneth to life euerlasting, who be blessed and honoured of all creatures for euermore. *Amen,*

Chap. XXXI. *Of holy Order, what it is, by whome it was ordeyned, and of howe many degrees it consisteth, and that no man rashly without due consideration ought to take vpon him the same.*



THE fift Sacrament is holy Order: as then in Baptisme we be newe regenerate, or borne in Christ, in Confirmation strengthened, in Penance after our woundes and faults healed, and raised vp againe, in the holy Sacrament of the Altar most abundantly fed to make vs liuely Souldiers of Christ, and that

we may last out to our iorneyes ende, &
like royall Souldiers obtaine the victory:
so by this holy Sacramēt of Order christ's
kingdome and common weale his holy
Church, as a most valiant army set in
most mighty noble order, is prepared to
triumph ouer those Princes of darknes,
perpetuall enemies of mankind, & this
wretched worlde. For if all things God
hath ordayned bee well ordered, much
more his holy Church so dearely belo-
ued of him, that not only all thinges he
created in heauen and in earth tend to
the saluation of it, but he himselfe shed
his blood for it. For euen as God in his
triumphāt Church in heauen, hath some
higher, some lower orders of Angels: e-
uen so in his Church militant here in
earth there be diuers degrees in holy or-
der all tēding to the due seruice of God,
as Bishops, Priests, Deacons, and other
inferior orders, wherof some succeed the
Apostles, others the Disciples of Christ,
and coadjutors of the Apostles, al lawful
messengers and workmen of Christ, *ad*
consummationem sanctorū in opus ministe-
rii, dūlie to administer and execute his
worke,

worke, to bring his elect seruants to per-
 fection. Order then being instituted by
 Christ, & giuen by imposition of hands
 (as appeareth by holy Scripture) is a Sa-
 crament you see ordeyned by Christ,
 whereby his Church is well disposed &
 gouerned, yea and defended against all
 foraine incurfions. Nowe this holy or-
 der which is chiefly & principally cal-
 led Priesthood consisteth of many or-
 ders, I meane the other inferior orders
 appertayning to it. Foure inferior orders
 there be, which be preparatiōs to Priest-
 hoode, which though they binde not to
 chastity as the 3. higher orders do, yet it
 is not cōuenient that any take the
 such as haue mind to be Priests, yet ther
 is first a preparation to these 4. inferior
 orders, which we call the first tonsure,
 whereby a man before he enter to take
 holy orders, is taught by thus cutting of
 the haire to shake of all worldly cares, to
 cut of al superfluous desires and transi-
 tory thinges, that may hinder him from
 heauenly contemplation and the due
 seruice of almighty God. The first of
 these lower orders is called the Ostiary,

*Other in-
 ferior or-
 ders eue-
 ry one in
 their de-
 gree, bee
 also pro-
 perly cal-
 led Order
 but chiefly
 Priesthood
 whereunto
 the other
 inferior be
 long.*

that is the dore keeper, that hath by ver-
tue of that office giuen him (which the
keyes the Bishop giueth him doth beto-
ken) power to keepe, and shutte the
Church dores to keepe out heretickes
and infidels, and preserue enclosed from
prophane handes the holy vestures, and
sacred vessels of Christ. The second or-
der is the Reader, that by the booke
which the Bishoppe giueth him may
reade holy lessons of holy Writ in the
Church. The third order is called an
Exorcist, which hath power giuen him
to expell and cast out Diuels, not by
witchcraft and superstition, as South-
sayers, Conjurers, and Witches haue,
openly and secretly calling vpon the Di-
uell: but by the worde of God and au-
thority giuen him by the Church. The
fourth of the lesser orders is called an
Acolite that may bring in cruets wine,
& water to the altar to serue the Priest,
cloathes, candels, incense, lights, and o-
ther things necessary. And these 4. or-
ders be degrees toward the 3. higher or-
ders of Priesthood, which declare what
a soueraigne thing it is, and that no mā
ought

ought rashly, or presumptuously to ascend to so high a dignity without due consideration, preparation, and by degrees. For if in the oldelawe the Priests had their Leuits and other inferior ministers to serue them in their bloody sacrifice, how much more conuenient is it in this lawe of grace, that Priestes which serue the liuing God with the pure vnbloudy sacrifice of Christ at the Altar, haue due Ministers & seruitors, which none but they so authorized can properly exercise. These inferiour orders in the Primitiue church it seemeth were better knowne & practised with more solemnity, then nowe they bee, though in Cathedrall Churches to this day in Catholicke countries they be solemnly vsed, neither without them can any take Priestthoode without sinne.

Chap. XXXII. *Of the higher orders, and howe necessary by Gods ordinance one head is ouer the rest.*

THree higher orders there bee that binde to chastity, yea the lowest of them, which when any taketh *ipso facto,*

facto, he is bound to perpetuall chastity. The first is called Subdeacōship, which is a degree vnder a Deacon, & hath authority giuen him by the Bishop solemnly to read the Epistle, as the Deacō hath authority likewise solemnly to read and sing the Gospell, and so to prepare the Chalice with other thinges about the Priest at Masse. Likewise the order of Deacōship was in the primitiue Church of great authority, as appeareth by S. Stephen who was a Deacon, and others. The highest order is Priesthood, which office and function is giuen by the Bishop when hee giueth the Pattyn and Chalice with bread & wine, vsing the wordes, whereby hee giueth authoritye from Christ to consecrate the very body and bloud of Christ, and to remitt

*John. 20. sinnes, when he said. Receaue ye the ho-
 & Math ly ghost: Whose sinnes you remit they be re-
 18. mitted, and whose sinnes you retayne they
 be retayned.* This Sacrament of order is one of the three Sacraments whereof Baptisme and Confirmation be the other two, that imprinteth in mans soule a charecter, that is a note, or signe di-
 stinctiue

distinctiue for euer from all other persons *1. Tim. 4.*
 that haue not receaued those sacramēts; *2. Tim. 1.*
 which three sacramēts cannot be ittera-
 ted, that is, one person cannot take them
 twice. For be a mā neuer so euil if he be
 baptised hee is euer a Christian though
 he forsake his faith, and shalbe so iudg-
 ed of Christ at the last daye, from o-
 thers that are infidells: and hee that is
 once a Priest, become he neuer so euill,
 let him take a strumpet, and doe what
 he will, yea though he were degraded
 yet hath he still that note in his soule of
 Priest-hood, and if hee would attempt
 to consecrate in neuer so euill state of
 life, he doth it as verily as anye good
 Priest, though to his owne damna-
 tion. For the dignity of the Sacrament
 dependeth not of the power of man, but
 of God: yet if we know the Priest to be
 a Schismaticke, Hereticke, or openly
 excommunicate, wee ought then in
 no case to bee present at his Masse.
 The Bishop hath iurisdiction ouer the
 Priest, and the Archbishop ouer many
 Bishoppes, and the Patriarche ouer
 manye prouinces, and the Pope as

much to say Father of fathers) is the
 highe Preist of God, Vicegerent here
 of Christ in earth, Bishop of Bishops,
 Head and chiefe ruler in spiritual mat-
 ters ouer all Princes, Priests, Bishops,
 and ouer the whole Church vnder
 Christ her head; and who so gaine-
 saith this obstinately is a proud rebellious
 heretike, and traytor to Iesus our chiefe
 head, Lord, and King, and the sweete
 spouse his Church, and deserueth se-
 uere punishment of bodye also, as by
 such obstinacy (as long as he continu-
 eth therein) hee is already damned in
 soule: yea in the olde lawe before
 Christ it was death to disobey the high
 Priest, *He that is proud, saith holy Scrip-
 ture, and will not obey the commandement
 of the Preist, let that man die the death,
 that so mischiese may bee taken out of
 the people of God.* For none bee so per-
 nitious members to Christian religion,
 as those that goe about to breake the
 peace of the Church, and breake vnity
 and concorde, which all those doe
 that barke against the Pope Godes
 Licuetenant Christes Vicar here on
 earth,

Dent. ca.

17.

earth, yea and (as the holy Fathers of olde doe record) it hath euer beene the custome of heretikes to barke against the rock of S. Peter, that Apostolike Sea the Pope, because that against that rock heresie neuer hath, nor can possibly preuaile, but falling vpon it is burst asunder: yea and sayeth S. Ierome, *Christ chose one Head amongst the rest that a head being made, and so ordained ouer the rest all occasion of Schisme or diuision might be taken away*, for we see yea in very policy that no kingdome, no common weale, or house without one head can stand, much lesse it is fit that Gods house so well ordered, and sure that it may not bee moued, should be without her head or steward. But to bee head in spirituall matters belongeth neither to king nor temporall Prince, to no temporall man, much lesse to a woman to whome it is not lawfull to speake in the Church (as by Gods word I could proue at large) much lesse to gouerne in the Church. This power was chiefly giuen to S. Peter and his successors, and to the rest of

Mulieres in Ecclesia dei taceant.

1. Cor. 14.

34
the

John. 21.

Math. 16.

18.

the Apostles in their degrees, whereunto other Bishops succcede *Peter*, and his successors, and as a secondary rocke, chiefe pillar, & head vnder Christ, gouerne the whole Church and others, & his brethren, and fellowe workemen be gouernours of particuler Churches, as he is of the vniuersal Church chiefe Pastor & Father, hauing thereof the chiefe charge. For vnto *S. Peter* (after christ had asked him thrice whether he loued him) he gaue charge to feed his vniuersall flocke young & olde, *feed my lambes* saith he *feede my sheepe*. Vpon *S. Peter* likewise as the rocke most sure vnder, & next vnto himselfe he laid the foundation of his Church, promising his faith should neuer faile, which neuer hath done to this day, neither in *S. Peter* nor his successors, or euer shall to the end of the worlde. Let any heretike (if he dare) auouch this of any of their Patriarkes at *Genewa*, or else where, if any would be so impudent (as in deed they be shameles) all the world may know him for a liar, as knowing their beginning & euil proceeding which will haue a worse ende. But

we

we dare auouch & can prooue, because we are authorisid by Christs holy word, that in *S. Peters* chaire, that is when any of *S. Peters* successors defineth a matter of faith, intending to binde the vvhole Church (though in priuate as a man he may erre otherwise) yet therin he neuer hath nor can erre, as being assisted by Gods holy Spirit. For the benefit of the whole Church *I haue prayed for thee* *Pe-* *Luc. 22.*
ter that thy faith may not faile said Christ: 32.
 in somuch that we reade of none that euer herein quailed, that gods word may be true. Nay in the olde Testament be- *Agg. 2. 12*
 fore Christ, when there was doubt of any matter of religion, they had recourse to the high Priest, & those of the stocke of the *Leuites*, in whome God euer conserued true faith, though in a number it quailed in *Israell*. But the heretikes whē they cannot answere by reason & authority, then they turne to scoffing & rayling either commonly by lying, or else like cursed *Cham* as he did at his fathers secrets scoffe, in scoffing and deriding the same: So doe they in discovering sinnes and defects of Popes & Prelates
 of

of the Church, deride their parents though in deede aboue thirty of the Popes next after *S. Peter*, did all suffer martyrdom for Christ, and many glorious Saints and Doctors were of them since that time. Who more eloquent then *S. Leo*? who more holy then *S. Gregory*, which both were Popes with many more? But these, heretiks maliciously conceale, & if there were any that as men had sins or defects, those they publish to the world. We graunt in deede that Popes as they be men may sinne: but why for that (O heretike) dost thou flaunder the chaire of *S. Peter*, wherein the Catholicke faith shall euer vndefiled continue? Why dost thou not remember that God can shewe the truth by an euill man, yea by a dumb beast? what, did not *Caiphas* though an euill man, yet for that he was the Bishop and high Priest, spake true (prophecyng of Christ) *that it was expedient, that one should die for the people, that the whole should not perisk?* Nay did not Christ him selfe say? *Vpon the chaire of Moyse doe sit the Scribes and Pharisees, doe that they say,*

Ioh. 11. 50

Math. 23

2. & 3.

say, but doe not as they doe: for they say, and doe not. If therefore any Pastors of the Church lead euill liues, they shall beare their owne burden; neither ought wee to follow them therein, but to doe as they bid vs, that is to follow the truth touching matters of faith, wherein the the chiefe Pastor cannot erre: yet if we see defects in our spirituall Pastors, it is not for vs (as heretiks doe) to flaunder them, vncouer their defects, and that which is worse, to forsake the true faith for their sakes: but rather with holy *Sem* and *Iaphet* to couer their nakednes, or as that Christian Emperour *Constantine* did, who said that if hee saw a Bishop doe a thing inconuenient he would rather couer it with his cloake then reueale it. The reason is, that Gods name & the truth for mannes fault should not be blasphemed. Yet (God be blessed) the Church of Christ hath euer in al Countries had some good Pastors, wheras amongst heretikes can possibly be none good.

Chap.

Chap. XXXIII Of Gods seuerer punishment of diuers for arrogating to them selues Priestly office, and how wee are to obey our Pastors.

BUt admit that many were bad of life, must therefore Gods ordinance bee altered, and therefore any temporall King or Prince, yea that which is more absurd tinckers and cobblers take vpon them to be Pastors, and rulers in spirituall causes? O why doe they not remember, and be afraide how Almighty God of olde from time to time punished such Luciferian pride, and intollerable presumption, and arrogancy. *Chore, Dathan, and Abyron* with a number more of their conspiracie (who being not called, or chosen of God to the high Priestly office and function, and yet sacrilegiously would presume to offer incense and doe Sacrifice) did not fire from heauen consume them, & the earth swallowe them vp quick to hell, to the terror of al generations? That false King *Ieroboam* that vpon the Altar in *Samaria* offered sacrifice did not god strike him lame? And in like sort did he
not

Numeri
cap. 16.

3. Reg. 13.

not plague those perfidious, & treacherous kings of *Israel* with sundry plagues from time to time for their rebellion against that Catholicke *Juda*, that Priestly & Princely tribe his holy Church? Nay did not God strike *Oza* with sudden death but for only touching (with desire to uphold the same) the arke of God, but a figure only of Christs very, or mysticall body the Church, not to be touched, or governed by lay men, but by Priests & Bishops lawfully called by God as *Aaron* was? For to them and to none other Christ gave charge of his flocke at his departure: nay there was neither King nor mighty Prince of many yeares after Christs time that were Christians, and yet the Church never wanted her head & governours in spiritual matters, those were the Apostles & Bishops their lawful successors vnto whom the holy Apostle exhorteth vs to submit our selues, saying *Obedite praposisis vestris & subiaceite eis*, obey your Prelats &c. *Heb. 13. 17.* for they watch as to give account for your soules, & such Priests as rule & governe the Church wel, the holy Apostle *1. Tim. 5. accoun-* *17.*

accoūteth worthy double honour, those that labour in doctrine & in preaching the truth. For to them the holy Apostle gaue the charge. *Attend* saith he, *to your selues and the whole flocke, wherein the holy Ghost hath ordeyned you Bishoppes* regere Ecclesiam Dei, *to rule or gouerne the Church of God.* By these, and many like places of holy Scripture it appeareth, that not temporall Kings & Princes, but lawfull Bishops be gouernours, and haue supereminent power and authority in the Church. This that noble Emperour *Constantine*, that was the first Christian Emperour that most honoured & enriched the Church, sonne to *S. Helene* that noble Empresse, that went pilgrime to *Hierusalem*, and miraculously founde out the holy Crosse: this (I say) he well considered, that it was the office of a King to be head of temporal matters in the common weale only, as to execute iustice, to punnish the offenders, to rule and commaund in taxes, tribute, and in martiall affaires: but not to be ruler at the Altar, not to be head in the Church, not to giue first
censure,

Act. cap.
20. 28.

censure, or iudgement in spiritual causes: in so much that this noble Emperour being called to that first and most holy & general Councel at *Nice*, where in the *Arrian* heretickes 1300. yeares agoe were condemned, vvoulde sitte at that Councell in no other place, but in the lowest place of all, acknowledging right worthely Priests, and Bishops in spirituall causes his farre betters and superiours, he well knew his duty, and would not exceed his limits or office, knowing that it was the part of a King to rule in the pallace, but the Priest in the Church, so much did this mighty Emperour (whome God so highly honored & blessed with temporall power and spirituall graces) honor Priestes, but espeacially the high Priest of God the Pope, that he gaue to him and his successors for euer the City of Rome, and all the Territories thereunto belonging, giuing place to the Vicar of Christ, and remouing the Imperiall seate to *Constantinople* where Christian Emperours many yeares after raigned, till that nowe for sinne and heresie it

is fallen vnder the enemy of Christ that greate tyrant the *Turke*, withwhome our *Protestants* in *England* (o monstrous impiety) shake hands as is said to trouble the whole state of Christendome, that they themselues may liue in more quietnesse at home: but no meruaile, when they can haue no helpe of God (who hateth the wicked and his iniquity) they runne to the Diuell, for like will to like in euery degree. *Theodosius* the Emperour for a slaughter by him committed at *Theffolonica* being excommunicated by S. *Ambrose* Bishop of *Milaine*, and put backe by him from entering into the Church, intreated the Bishop he might enter into the Church: for that (saith hee) *Dauid* committed man slaughter, & yet after pleased god. Yea saith S. *Ambrose*, *Dauid* offended which many Kings doe, but *Dauid* did penance which many Kings doe not, let me first see fruit of your penance with *Dauid*, and after we shal consider further. The Emperour fearing Christ in his Priest the Bishop, returned with humility and teares, and many daies in his
Pallace

Pallace did penance, all at length hee was reconciled by S. *Ambrose* & admitted into the Church. O how far did this worthy godly Bishop differ from these false counterfeite Bishops of yours, that like flattering Parasites to feede themselves & children, giue Princes superiority in the Church, so far be they from gainsaying any vice rayning amongst the, which one day they will haue cause to curse, as cōtrariwise *Theodosius* for his amendment had cause to blesse the true Bishop S. *Ambrose* that plainly told him of his fault, vsing the rod and authority of the Church ouer him in somuch that therfore the good Emperour after more loued and commended him for it aboue all men, esteeming *Ambrose* worthy in deede to bee Bishoppe. These noble Emperours *Constantine*, *Theodosius*, and the like, that so feared, honoured, and reuerenced Priestes (which in *England* you see here tyrannicall heretickes so greatly dishonour and cruelly murder) vvere of no lesse witte, learning, valure, courage, honour, and power, then hereticall Princes be now a daies,

may they were not only of farre greater, worthier, and of more excellency in all princely qualities, then any such nowe liuing : but withall they were of more profound humility, had greater feare of God, and reuerence of Priestes his messengers, honoring Christ in them, which vertues Princes (alas) deceaued with false heretickes now want. They considered and feared right worthely these words of God. *Qui tangit vos, tangit pupillam oculi mei*, he that toucheth you (that is lawful Priestes Gods annointed) toucheth (as it were) the very aple of his eye: remembring likewise what God said to

1. Reg. 8. Samuell of the Iewes. *They haue not despised thee, but me, that I raigne not ouer thee.*

Luc. 10. And our Sauour saith. *Hee that despiseth you, despiseth me, he that hateth, you ha-*

Mat. 10. *teth me, hee that receaueth you, receaueth me.* Againe he threatneth those that re-

40. fuse his messengers comming in his name. *That at the last day it shalbe more*

John. 13. *tollerable to Sodome, and Ghomor.*

20. *Whereby it appearrth what greate re-*
 Math. 10 *ward good Catholicke christians at this*
 15. *day in England shall haue at Christes*
 hands

handes one day for receauing Priestes, comming in his name, and lawfullye sent by Christ, yea though it be losse of goods, landes, and life to the receauers, so much greater is their merite: and what perill and danger not only those stand in, that for dasterdly loue to them-selues, and feare of the worlde refuse them: but in what most damnable state those be that persecute Priestes, and their receauers with most vile deathes; and so glory they neuer so much of Christ, yet they in deede persecute Christ in his members and seruants, vnto whome vwhat good, or euill is done he accepteth as done vnto himselfe.

Chap. XXXIIII. *Of the goodly order of the Clergy, and Monarchy of the Church, and of the Anarchy, and disorderly confusion of heretickes.*

YOU may see by this litle which is said the reuerend order of Priesthood, how much it hath euer beene honored by good men, but euer impugned & persecuted by enemies of the truth,

because the shepheard once taken away the flock is easily dispersed, which maketh the heretikes so to rage, and tyrannize against Priests in England for the hatred in deed they haue against the whole flock of Christ, to the end there should be left neuer a good christian or catholicke in England, that in deede is their drift, though to blind the simple, they pretend all dye for treason not for religion : and vnder the cloake of clemencye and mercy with a lingring persecution they vse one of the most subtill and greatest tyranny that euer vvas vsed since CHRIST S tyme. For making some out-warde shewe of clemencye euer, they haue and doe, and will doe (I feare me) the worst they can deuise in their proceedings, till it please GOD either to conuert their hartes (vvhich I beseech hym of his mercy for their good, and saluation hee vvoulde) or else otherwise to chastise them as it may best please him, to the terrour and example of all posterity. You see likewise how Priesthood most necessarily was ordained by Christ

Christ for conseruation of his Church,
and vvhat godly order is in the same,
and vvhat a valiant armye hereby
the heauenly Monarchie the Church
of God thus set in order is: how boun-
tifull and amiable to the good in their
sight it is, and how terrible to the wick-
ed, the Diuell, & all his power: see I say,
in what decent & noble aray this Mo-
narchy of Christ standeth. First the
lay people as feete or inferior members
though they rule not the head, yet as ne-
cessary members be expedient for the
body, as other more noble mēbers are:
next to the temporall, & lay people, be
those in lower orders, or degrees towards
Priesthood, which as handes or armes
in this christiā Monarchy maintaine &
helpe the head, as subdeacons & dea-
cons which in holy order be eies (as it
were) to the Priest and Bishop: and so
in order the Priest, & preacher is (as it
were) mouth to the Bishoppe, helping
him to administer the Sacraments, and
preach Gods word: and so Bishops with
their vigilant care (as it were) with
their head & shoulders do support that

most heavy burden *Angelicis humeris
tremendum*, and so vpholde altogether
and maintein the head: whither the
head guideth and directeth, all the in-
feriour members go that way. The feete
bids not the hand doe this, neither
any of the inferior members haue domi-
nation ouer the higher, but euery one
vseth his office and function, and is
gouerned by the head, that is Christs
Vicar, and cheife Pastor of our soules
S. *Peters* successor, whose faith Christ
promised should euer holde, and neuer
faile: and therefore when tribute was to
be paid for heads of houses our Sauour
bad S. *Peter* goe to the water, and take
a fish, in whose mouth hee shoulde
finde a peece of mony, and that he bad
him pay for them both *for me and thee*
said Christ: marke here for whome this
tribute was paid; for Heads of houses
only, not for the rest of Christs disciples
but for *Cephas* only, that is S. *Peter* the
rock, and head of Gods house vnder
Christ tribute was paid. Thus you see
what vnity, peace, & charity is in Gods
Church by reason of one heade vnder
Christ

Christ the Pope. Whereby you see how the city of Gods Church by this order in what sweetè disposition it is, as that city *Ierusalem* well built, and noe maruaile: for as we read *Saba* hearing of the wisdome and worthines of *Salomon*, comming out of the vttermoſt coastes of the earth to see him, when ſhee harde his wisdome, saw the temple of God which he had built, the princely Palace wherein he dwelt, the godly order and disposition of his seruants, the varietie of dishes, the goodly seruice at his tables, with great admiration burst out saying *Beati serui, qui astant coram te, & audiant sapientiam tuam*. Blessed be thy seruants that wait in thy presence, and hearing thy wisdome, minister at thy table. If *Salomon* then which was but a shadow or figure of Christ the eternall wisdome of his father coulde so dispose his house, no meruaile then though Christ the truth, and wisdome it selfe, in most noble, decent, and wise order could dispose his holy Church, which *S. Paul* calleth the house of God, the pillar and foundation of the truth, & this is done especially by
the

3. Reg. 10

1. Tim. 3.

the Sacrament of Order, for want whereof all discord and confusion is amongst heretikes; whose rude company like the proud builders of the tower of *Babilon*, confound one another, and lifting their mouthes to heauen to pull God from his throne, be deuided into innumerable sects without all order. Wherefore the conuenticle of heretiks for her miserable confusiō, is properly called in holy Scripture the strumpet of *Babilō*, drinking of the cup of Gods wrath, iustly forsaken of him, as destitute of his spirit for want of peace, vnity, and concorde, and the Church of the malignant, whereof that terrene bloody *Cain* was the first builder as *Abell* that innocent Martir was the first builder of the citty of God.

Chap. XXXV *Wherein is more at large described the Babilonicall confusion of sinne and heresy, & how God hath blessed this Country of olde, for honour and obedience to the Church & Priesthood.*

THerefore in heresy this Sinagogue of *Satan* is such a discord and disorder, that it is a very figure of hell, *ubi nullus ordo* &c. where as testifieth holy *Iob*,

Iob, there is no order, but everlasting horror dwelleth therein. What biting is there of one another, neuer agreeing with them selues, nor their followers? what bitter inuectiues? euery one braggeth of the spirit of God, euery one would be a teacher, an other *Paul* as is were, *numquid omnes Apostoli, numquid omnes Doctores?* The Apostle teacheth the Church of Christ that euery one should not take vpon him to haue the office of an Apostle, or Doctor: but with heretikes it is quite contrary, euery one looketh amongst them to be a teacher, at least to expound the word, euery one thinketh himselfe a Priest though neuer called to that function by any lawfull authoritie, & they would seme to haue Scripture for the, but falsely wrested. Al we Christians in deed in holy Scripture be called *genus sacerdotale* a priestly stock generation, or kindred, but what then? So we be called al kinges in the scripture, or a princely generation. As therefore wee bee not all properly kings, but in some respect it is that wee bee so called, for that we by Gods grace liue well,
and

and raigne in Christ, well rule our inordinate passions and motions, and well gouerne our selues, that it is which is a greater matter, then for some loosely to gouerne a kingdome: So, and no otherwise a l lay Christians be called Priests, not for that they bee properly Priestes which none can be but those, which by order are lawfully chosen and ordeined, but because they offer vpon their harts spirituall sacrifice of prayses, prayers, & thanksgiuing to God, which be not properly sacrifice, but metaphorically: no more be all Christians Priests properly, but figuratiuely, as we be not al properly Kings, but vnproperly and in signification. But heretickes like vncleane beastes ánd vnreasonable creatures out of all order, make no distinction of any thing, but confounde all: therefore no meruaile though amongst them the feete stand where the head shoulde, and the head in steede of the feete. Euery maide amongst them by *Luthers* opinio is a Priest, and euery Minister amongst the *Puritanes* woulde bee heade of the Church, euery one may start vp into the
Pulpit,

Pulpit, and say what the spirit moueth him; the man controlet his Master, & woemen, men for not preaching the worde sincerely: if there be any forme of order at this day in *England* amongst *Protestants*, as wearing of Surplices, Rochets, square Caps, and keeping Belles and Churches, and the like: all these ceremonies that beare a laudable shewe they haue, and steale from the Catholike Church, insomuch that *Whitgift* their chiefe Superintendent of *Canterbury*, coulde not defende such ceremonies as appeareth by his booke against *Puritanes*, but only by Catholike arguments. Wherefore they (though vnworthely) call him Pope of *Lambeth*: But in deed (as heretickes tearme them) those bee but Popes ragges in deede. The Diuell careth not to leaue amongst heretickes a fewe ceremonies of Catholickes to deceaue the simple in making a shewe, so the Sacraments (that is the things themselves wherby men should receaue gods grace) be taken away, so they take the shell, & leaue out the kernell, take but only our ragges as it were (if I might so

tearme

tearme such laudable ceremonies when they be well vsed in Gods Church) and all to cloth with all, and couer the vncleane filth, and abomination of their ragged heretical flock, which be deuided almost into as many superstitious heresies & contray opinions, as they be men, & yet would imitate vs catholikes in their outward ceremonies, as apes do mē. In so much (but that it hath pleased God to leaue some seed of catholiks yet in Englād, that kepeth thē in some awe) they before this (I may iustly thinke) had all become *Turkes* or worse, openly denying Christ, God and all, as many of them alreadye (by the relation of some that be of their secrets more then I) deny him in their harts. Thus you see by the truth it selfe, and the contrarye how necessary & worthy this ho'y Sacrament of Order is, in somuch that S. *Chrysostome* & other ho'y Fathers comparing the office of a Priest with the office of a King, preferre the Priest by manye degrees before the King, by how much spiritual and diuine matrets exceed earthly, and these base corporal things

things. For in taking away Priesthood is taken away sacrifice, whereby God is chiefly worshipped, and so God thereby is most dishonored, as by the contrary vvhhen Priesthood is had in reuerence, then is he most honored, & those that thus honour Christ in his Priests be most blessed and prosperous, yea oftentimes in this life. For what Country for example was more puissant, more vertuous, more religious then England was, so honorable in her selfe, beloued of her neighbours, & feared of her foes **English men were* as long as she honored Priesthood, and *first con-* was an obedient daughter to the high *uerted* Priest of God; by whom she first receaued the Gospel: From whome since she *by Pope* fell what Country is in more misery & *Gregorie* danger at home and abroad: hereof bee *the great,* verified, the wordes of holy Scripture. *through* *Qui contemnūt me erunt ignobiles.* The ho *the preach* ly Prophet foretolde that Kinges and *ing of Au* Queenes should be nourishers & feeders *gustine* of gods house the Church & defenders *the Mōke* of his Priests, but those that contemne *about* her and them shall become base, and *1000* vnworthy. *ysare ago.*

Chap. XXXVI. *Of Matrimony, and what it is, and when it was ordeyned: of the chiefe good, ende, and effect thereof, and how Virginitie is preferred before it: also of vowed chastity annexed to Priesthood.*

THe sixt Sacrament is *Matrimony* which is the lawfull conjunction of man and woman, instituted by God to liue socially together during life, without breach of mutuall faith, and promise giuen in marriage the one to the other: which state of life though heretiks falsely against Gods worde and the Apostles doctrine prefer before Virginitie and chastity, yet that they may shew themselves heretickes in all things, and leaue nothing vndefiled, they deny it to be a Sacrament, contrary to *S. Paul*, who calleth it a greate Sacrament in Christ and his Church, in Paradise also first insinuated and in some sort ordeyned by God. For by that conjunction of man and woman in that honourable state of Matrimony, is represented the conjunction of Christ and his Church,

as

Ephes. 5.

32.

as his most faithfull wife and spouse, a pure virgin, which in his endles kingdom hee shall make glorious without spot or wrinkle. The heretikes that deny matrimony to be a Sacrament, not only gain-say Christ and the Apostles doctrine, cōfound all good & ciuill gouernmēt: but also induce Iudaisme, Turcisme, yea Paganisme amongst Christians, who are taught by Christ & his Church that man & wife (as one body or rather two bodies in one flesh) ought not to bee deuided during life by plurality of moe wiues, or hūsbands, and vvhy? but because matrimonye is a Sacrament, vvherein they bee ioyned together, so representinge the coniunction of Christ the head of his only body and spouse the Church, as man is head of one wife. But deny once with heretickes matrimonye to bee a Sacrament, and so to want this mysticall representation of Christ and his Church which maketh it a sacramēt, yea though it were in no other respect, but in that representation; and then what followeth, but that mariage is nothing but

a temporall pacte, bargaine, promise and a mere naturall acte, and then may a man accordinge to the *Turkes* lawe haue as manye vviues as hee canne maintaine and keep: which beastly absurdity you see followeth of protestants Doctrine, yea and of their praetize in many places wee see, from vvhich fleshly heresie our Lorde deliuer vs. But in this Sacrament worthely receaued is the grace of God giuen diuers waies, & a remedy against vnlawfull concupiscence: but the cheif goods hereof be *Fides, proles, & sacramentū*. The troth first, and fidelity that ought to bee betwixt the parties married, that rather they should suffer death than once breake. Secondly issue or children to Godes honour ought to bee cheiflye desired vvheryby God may be serued. Thirdly in that it is a Sacrament is the greatest benefitt, for so thereby grace is giuen to performe these things better, and to liue in sweet conuersation together in the feare and loue of GOD, whereby appeareth howe haynous this sinne of adulterye is that breaketh so holy a state

state, and violateth so high a mysterye as the representation of the conjunction of CHRIST and his Church: yet though Matrimonic bee good Virginitie or chastitie is farre better, inso-much that our Sauour affirmeth that some there bee that haue euer kepte Chastity for the kingdome of GOD, and he exorteth those that canne (that is those that will take the holie state of Virginitie or chastitie) to take it: and the Apostle wisheth all to be as himseife, that is chaste: therefore hee saith. *Hee that giueth his Virgin to bee married doth well: but hee that keepeth her continuall Virgin doth better*, though none oughte to bee forced thereunto.

Matrimony is graunted also for feare *Note that* of a worse matter, that is to avoide fornication, and in that respect to those that bee at liberty, and haue not before vowed chastitye, *I heare do* Better it is (as saith the *that the* Sacrament Apostle) *for them to marrye then to cheifly for* burne, though such (as hee testifieth) *that end* shall not liue without trouble of fleash. But was or day if once they haue vowed chastity, they must seeke otherwise then by women,

that is by fasting, prayer, study, discipline, & the like spirituall exercises to keepe them selues chaste, otherwise they damnablye offend like those vvanton

1. *Tim.* 5. widowes the Apostle speaketh of, because
12. *Primā fidem irritam fecerunt: they*

brake their first faith made in vowe, that is to Christ their husband, and so were damned: and therefore it is altogether vnlawful for Preists to marry, because in being Priests they make vowe of chastitie. Therefore let euery one before he take holy orders well consider with himselfe whilst he is at libertie, for after it is too late: and though some of the Apostles had wiues, yet when they were called by Christ they forsooke their wiues, as it appeareth by their owne wordes,

Mat. 19. *we haue forsaken all thinges and followed thee*, a wife belike was some thing:
27. neither doe wee deny nowe a married

man, to become Priest, so that hee hath married a maid only, and that shee bee dead, or else hath her full consent that neuer after shee will desire his company. S. *Ambrose* sheweth the reason vvhy Preists of the newe Testament,

nowe.

now in this lawe of Christ, and grace ought not to haue wiues, for if the Priests of the olde Testament before Christ, when they were to doe their office, and sacrifice at certaine times in the yeare, euery one in his course did then for that time, and a litle before abstayne from their wiues; yet notwithstanding their sacrifice was (without comparision) nothing so noble as ours: the Priest then of the new Testament that offereth vp dailye sacrifice most excellent, that pure and B. lambe of god, how pure ought that hart to be? how vndefiled those hands? how chaste that body that offereth vp so noble and so vnspeakable amistry? which because he alwaies daily doth and when conueniently he may ought to doe, therefore ought he alwaies to abstaine from wife. Besides that the cares of house, wife & children must needs distract, deuide, and withdraw mans mind that he cannot so attentiuely attend to spirituall things, not so carefully looke ouer his flock, nor so liberally feed the poore.

Chap. XXXVII. *That voves may be lawfully, and meritoriously made, and ought to be kept, and that Matrimony is a bande inseparable during life, and wherein it consisteth.*

Psal. 75.
12.

Heb. 13.
4.

Heretickes deny it to be lawfull to make voves especially of Chastity, but wee proue the contrary by Gods worde, who biddes *Vowe and render, or pay your voves*, though in deede no man ought rashly to make voves, but with good aduise and consideration, but once made they ought to be kept, those that bee lawfull, and in keeping them is greater meritte: but yet we doe not so extol Virginitie, that wee condemne Matrimony, but in all wee say with the Apostle (saue those that haue vowed chastity) *Matrimony is honourable* so there be no impediment, yet many sinnes may be committed both in manner of the contract and after, which I cannot stand to reckon: I say first that it is not lawfull for a Catholicke to contract matrimony with an heretike, or infidell, till they become both perfect Catholickes, otherwise it is sinne, neither
can

can any within the fourth degree without lawfull dispensation contract matrimony, otherwise it is no matrimony. Likewise the women of al vowed Priests be not their wiues, though so tearmed, but the worst harlots, and sacrilegious strumpets that may be, saue incestuous Nunnes. Which positions I coulde proue by authority diuine and humane, as I haue done others, if the shortnes of the time (studying for breuity) woulde permit me. Moreouer in lawfull matrimony may many sinnes be committed, more fit to be taught in Confessiō to be auoyded, then set downe in this place, For as a man may kill himselfe with his owne sworde; so he may kill his soule with his owne wife, & therefore the holy Sacramēt of Matrimony is to be vsed with great reuerence, and in the feare of God, and chiefly for the honest procreation of childrē, remembring that God and his holy Angels looke vpon them, & not *in passione desiderii, in the passion of vnlawfull desire*, like to the horse & mule *Psal. 31.9* *in whom there is no understanding*, as those 7 vnchast husbands of Sara did, cōming *Gen. 6.17.*

to her for desire of the flesh only, and not loue of children, nor in the feare of God, and therefore the first night euer before they came together, they were destroyed of the Diuell, till holy *Toby* came that armed himselfe with fasting, watching, and prayer, desiring only a holy generation before all carnall pleasure, and so chased the Diuel away. This Sacrament of Matrimony is chiefly made by the consent of the parties, by wordes or sufficient signes, when there is betwixt them no impediment to the contrary, though without the parish Priest and lawfull witnesses, where the holy Councell of *Trent* is receaued, consent of the parties betweene themselves is no matrimony at all, & in this Country those priuy matrimonies and contracts be euer sinne. He that solemnizeth the matrimony ought to be a lawfull Catholicke Priest with iurisdiction, for before that solemnizatiō they ought not to lie together: and though for any notorious fault of either of the parties there should be separation of bed, or a perpetuall diuorfe, yet such is the vertue
of

of this Sacrament in this lawe of grace,
 that this knot of matrimony (I say) is so
 sure, that during the parties life neither
 can marry any other, otherwise (ac-
 cording to the Euangelicall and Apostolike
 doctrine) adultery is committed. *Nam Mat. 19.7*
quod Deus coniunxit homo, non separet.
 Many other things were to be said tou-
 ching this Sacrament, but I hasten to
 an ende.

Chap. XXXVIII. *Of extreame Vn-
 ction, that it is a Sacrament, and or-
 deyned by Christ, taught by S. Iames,
 and practised by the Apostles and Apo-
 stolike men.*

THe last Sacrament is *extreame Vn-
 ction*, which was instituted by our
 Sauour CHRIST, as wee be taught by
 the tradition of the holy Church. This
 to be a Sacrament the heretickes denie,
 but vvee proue it by Gods worde, and
 doctrine of the holy Apostle S. *Iames*.
 First this Sacrament beeing a sacred
 signe instituted in holy Oyle, inwardlie
 conferring, or giuing the vntion and
 grace of the holy Ghost, as it was vn-
 doubtedly ordeyned by Christ, so was it
 by

by him our Sauour insinuated or for-
to'le, when he sent his Apostles and
disciples to heale the diseased, and an-
noynt them with Oyle. Secondly it was

Marc. 6.
13.

Iacob. 5.
14.

practised as a Sacrament by the Apo-
stles as *S. Iames* teacheth, exhorting it
to be giuen to the sick. *If any (saith hee)*
amongst you be sicke, let him bring in the
Priests of the Church, and let them pray
ouer him, annoynting him with oyle in the
name of our Lorde, and the prayer of faith
shall saue the sicke, and our Lorde shall
raise, or lift him up againe, and if hee be
in sinnes they shall be forgiven him. Lo
you see hereby the Apostles doctrine,
in this holy Oyle (which wee call ex-
treame Vnction, or the last anynting)
is the grace of God giuen: Wherefore
we are to beleue the ho'y Church foun-
ded in Christ and in the Apostolike do-
ctrine, teaching vs that it is a ho'y Sa-
crament, and most expedient in sick-
nesse to bee vsed, scoffe the heretickes
neuer so much, whose manner is,
when they want matter, reason, and
authority, to make supply by scoffes,
vvhome the ho'y Scripture calleth in
deceptione

deceptione illisores, deceiptfull taunting 2. Pet. 3. 3.

Masters. Filium Dei ostentui habentes,
mocking the sonne of God, treading vnder
their feete his most precious and sacred
bloud; but wee may not forsake Gods
truth for their scoffes. The matter of
this holy Sacrament is holy oyle, con-
secrated by the Bishoppe, the lawfull
Minister hereof is a Priest, and it is to
be giuen to none but to those that bee
sicke, and likely of that sicknesse to die.
The two chiefe effects of this Sacrament
be (as apeareth by the words of *S. Iames*
aboue said) that a man (if God thinke it
expedient, and most to his honour) is re-
stored to his former health, and hath
the greater merite, and saluation: wher-
by it appeareth that it ought not to be
giuen to those that go to warre, the Sea,
or in such like daunger of death, nor to
such as are presently to be executed, but
only to the sicke, in whome is oft a great
fault that they neuer send for the Priest
til others doe for them, & till they be at
the last gasp, so that the they can neither
receaue this holy Sacrament with such
devotion nor fruit, as being in perfect
reason

reason they might. The sick then ought to desire this Sacrament, which manie fondly do not, thinking if then they do they can liue no longer, not cōsidering one fruit & effect thereof which is, that if God see it expediēt it is a meane they may the more spedely recouer their former health. The second aud chiefe fruit and effecte thereof is, that it forgiueth all such finnes we could not remember in Confessiō, as appeareth by the words likewise of Saint *Iames*, who saith. *If the sick be in sinne, it shal be forgiuen him.* Lesser finnes then and defects, yea & greater too (if we could not remember the) bee herein forgiuen. VVherefore our good Lorde Iesus is euer to bee blessed that by this Sacrament thus maketh perfect the worke of our Saluation. For by meanes hereof in that last hovver of death, whē tentations commonly be diuers, most great & dangerous, & the Diuell most busy to get his pray, then lo I say by this Sacrament our tentations be infeebled & made lesse & our souls more strengthened and comforted, that we be not dassed with temptations, nor ouercome,

come, but may ioyfully in God passe this life. For as in the olde time Champions before the combat had wont with oyle to annoint their naked bodies, that theyr aduersaries might take lesse hold: so by meanes of this Sacramēt, the outward matter whereof is oyle, the soule being inwardly annointed by the grace of the holye Ghost, that subtile aduersarie the Diuell canne take lesse holde of it, that so it may passe out of the troublesome warfarre of this life, to that enlesse glory where it shall receaue a crowne of endlesse reward for euer. This Sacrament is ministred vpon those outward senses, wherby we most vsually offend, and vwhereby sinne is drawne into our soules, as by our eyes, handes, and the like. The forme of the holy words vsed is. *By this holy anointing, and his most pittifull mercy our Lord pardon, and forgine thee vwhat thou hast sinned, by the eyes, mouth, and so forth* is said of the rest of the members that maye vvith decency be named. VWhereby you see hovv fitlye and accordinge to the Apostles Doctrine, this

this Sacramēt is ordeyned & ministred. First instituted by Christ, both prayer and the holy matter concurring together: yet this holy Sacrament (though none vnder paine of damnation may despise it, but euery one in time ought to desire it, yea often times if the party fall sicke and recouer againe it may be giuen) yet I say it is not of such necessity if a man cannot (with desire and sufficient meanes made) haue it, but he may be saued without it by the speciall mercy and grace of God, Author and Institutor of all these seauen Sacraments, and giuer of all grace: to whome be all honour and glory.

Chap. XXXIX. *Touching briefly by the way, the matter of Iustification, and by whome, and howe we be iustified.*

THUS you see (good Sir) I haue touched briefly all the Sacraments, which that good *Samaritane* (curing the sicke and wounded by powring in wine and oyle, that is Iesus Christ full of mercy and justice) ordeyned as vessels of grace, and committed to Priests and

and Pastors of his Church to be dispensed; and bestowed by them on his people for their saluation. These seauen Sacraments(I say)haue I briefly touched, and the grounds thereof, prouing euery one by the very and expresse worde of God, tradition, and generall consent of the whole Church, which may suffice any simple or vnlarned mā, desirous to know the truth, for in behalfe of such like especially I haue taken these paines, with as much plainenesse, and simple stile as possibly I might in so high matters: neither was it my intent to giue any full doctrine of these matters, but only to touch the principall groundes. If any desire more full and large discourse, I referre him to the bookes of the learned, wherein he shall finde many treatises in all tongues of some one Sacrament or other, and of euery matter almost, or altogether at large, by me here briefly touched, and so passed ouer. But because the Sacraments be for the most part the principall points of our religion next to the B. Trinity, Incarnation, and Passion, those
briefly

briefly for your sake (because you desire to know the truth for your saluation) I thought good to touch. For as God almighty by Christ Iesus our meritorious Sauour is the chiefe efficient cause of our iustification: So his Sacraments be the ordinary meanes, and instrumentall causes whereby a man in receauing the (if he be well disposed by the grace of God, and put no let of his part) of a sinner and childe of the Diuell, is made a iust man and the childe of God, renewed and raysted vp againe (in Baptisme especially) from Originall sin by Christ the second *Adam* as he was vitiated and fell from originall iustice by *Adam* our first father. And though God worketh commonly his grace in matter disposed, yet he it is that so preuenteth, disposeth, and freely giueth the grace first to dispose a mans selfe. So that when man first receaueth Gods grace, whereby *ex impio fit iustus*, that is, *of a wicked man*, and vessell of perdition, *hee is made a iust man*, which is called iustification, and the first grace preuenting a man: that (I say) by grace of God is wrought of
his

his meere loue and goodnesse, vvithout any worke, meritte, 'or desert of man, for otherwise grace should not be grace which is first giuen without any desert or merit of our part, wherby wee bee so made iust. And hereof the holy Scripture saith as from Gods ovvne mouth

Quia dilexite, ideo attraxite miserans, *Ier. 31. 3.*
because I loved the therefore (said God to man) *I haue drawen thee vnto mee,*
hauing mercy, and pity vpon thee: by the which loue of his he chose man before all worldes. But vnderstand me well I pray you, when a man hath first of gods goodnes thus receaued his first grace, the true foundation and meritte of all our good workes, then so by mans true faith, hope, charity, good workes, and endeouours (being thus first preuented and after holpen by God) hee may, and must (if euer hee will bee saued) not only conserue that first grace of God wrought in him by his goodnes, by fleeing sinne and imbracing vertue: but also in so doing greatly increase Gods grace in him once receaued, whereby hee is rightly said to meritte

and deserue his saluation : and in this respect it is said. *Qui iustus est iustificetur adhuc, hee that is iust let him yet be more iust.* VVe once then by Christ our Sauours grace being first truly iustified, our proper iustification secondarily, is the keeping and doing of the Commaundements of God, as holy *Zachary* and *Elizabeth* the parents of Saint *John Baptist* (who contrary to the Heretiks of our time that affirme that none be truly iust, and that the Commaundements of God be impossible to be kept)

Luc. 1. 6. were both iust before God, walking in al the Comaundements & iustificatiōs of our Lord. Which Commaundements of god a man duly obseruing, he may inore and more as it were deserue by this second kinde of justification Gods grace & merit his saluatiō : & in this second kind of iustification, whereby of a iust man, a man is made more iust, a man must laye to his hande and worke with God that first without our desertes giueth his grace, and so Saint *Paul* calleth vs, as it were workemen with God calling & stirring vs vp first, who for our greater glory & reward

*Rom. 2.
& 8.*

reward in heauen wil not saue vs with- 1. Cor. 13.
out our owne works and indeuours, but Galat. 5.
will rewarde euerye one accordinge to
his. This matter of justification then
is not as Heretickes teach, that a man
canne bee saued by faith alone, without
any good vvorke or meritt of his owne,
or that a man canue meritte nothing,
for that it derogateth from Gods grace:
but rather (when man first founded in
true fayth thus vvith GODS grace
vvorketh his saluation) it is a higher
commendation of his grace, that so
strengthneth our fraile vessells by his
grace to worke our merit and saluation:
neyther must wee belceue heretickes
that say no man is iust in deed but that
God so imputeth it, or is so accompted
as that the iustice of God vvhereby hee
is iust and iustice himself, is imputed to
vs, so that the heretickes woulde haue
vs to haue no true inherent iustice in
vs, but a kinde of imputatiue iustice,
as that mannes sinnes by Christ were
not truly forgiven, nor quite wipte a-
way & cleansed to his great dishonour,
as though his vvorkes were vnperfect

356. of Iustification and by whome,
and we still deformed, as hauing our
sinnes but blotted and razed ouer, not
quite put away, contrary to the Apo-
stles doctrine, who teacheth vs howe

1 Peter. 3. *Christus nos saluos fecit per Baptismum*
21.

& that we be truly washed, and sancti-
fied in deed in the name of our Lorde
Iesus, and so haue true Iustice & sancti-
fication inherent, & remayning in vs,
not that iustice in vs whereby hee is
iust, but that Iustice is in vs where-
by by his grace hee maketh vs iust.
Therefore you must affirme and sted-
fast'y beleue that a man in Christ is
iust, sanctified, and perfect by Gods
grace in his soule in deed, though wee
compare not our Iustice here with
God, no nor with his Saints in glorie.
Beware also of that vaine *fiduce*, or no
faith of heretikes, whereby they say
they be'eeue they be iustified, and
know certain'y they shall bee saued,
making them selues their owne Iudges.
For although euery one that beleueth
and doth we'l may be in good and sted-
fast hope of his saluation, yet no man
is sure thereof in this life without
some

Some speciall reuelation from God,
but rather must *Work* his saluation with *Phil.2.12*
fear and trembling, knowing that per-
seuerance to the end is the great gift of
God, when as the holy Apostle that was
rauisht to the third heauen did cha-
stise his body, and brought it in sub-
jection, least whē he preached to others
he himselfe might become a reprobate.

Chap. XL. *Of Predestination, and that
as no man is saued without Gods grace:
So no man shall bee damned without
his owne fault, and that wee must not
curiously dispute hereof.*

N Either must you beleene that most
cursed and damnable opinion of
heretikes, that say doe what you will, if
you be borne to bee saued you shall be,
or damned you shall be. For God which
is all good and iust will damne no man
but through his owne fault, nor saue no
man but with his good will and labour,
wherefore if a man be damned it is his
owne fault, & not Gods, but if he be sa-
ued he is to thank God that he hath gi-
uen him grace to work his saluation.

Truth it is, that God would all men to be saued, yet will he giue his grace effectually to none to be saued (though *ever mean* not his foresight, but his good will is the *that* Gods chiete cause of predestination & election good *vwill* on) but to those which he foreseeeth will *and promi-* worke his will, and those be predestinate *ence is* of to euerlasting Saluation, and be proper-
Predesti- ly called his elect, and be by God before
natio. and all worldes predestinate to be saued: not
election whether they doe well or ill as heretikes
the chiefe say, but because God to whom all things
cause. be present * seeth they will followe his
 * *In this* will and Commandements, and doe the
seemg of thinges that be good, and yet withall
 GOD, I giuerh them the grace first effectually
meane his to doe those thinges whereby they may
good will be saued. Whereupon S. Gregory hath
is inclu- these wordes in his first booke of Dia-
dal, which logues and 7. chapter. *Obtinere nequa-*
gunt mō quam possunt, &c. that is to say, *Holie*
grace to men or good men cannot obtaine by their
repe his prayers the things which haue not bin pre-
Comman- destinate: but those things which holy men
demets is doe bring to passe or obtayne by prayer, are
the chiefe so predestinate or ordayned by God before
cause of all worldes, that they may so obtaine those
 thinges

things by prayers, for that very prede- Predesti-
 stination of that endlesse kingdome also, is nation, &
 so disposed of almighty God, that the e- election as
 lect may come vnto it by labour, that so I said be-
 they in prayer or earnest desire maye de- fore.

serue to receaue that, which almighty God
 hath disposed to giue them before all worlds.

And a little after hee saith, vvithout
 doubt it is plaine that Predestination
 is fulfilled by prayers, vvhen as hee
 whome God hath predestinate to mul-
 tiply his seede (that was *Abraham*) ob-
 tayned by prayer that hee might haue
 sonnes. Now why God of his mercy
 chooseth some out of the masse of man-
 kinde by his grace to be saued, and just-
 ly leauerh others to themselues, not so
 effectuallye helping them vvith his
 grace, that is his hudden and secret ju-
 stice and judgment, which wee are not
 to enter to discusse: for none shall be
 vnjustly damned, or without their owne
 fault. For as we see though the Sunne
 shine neuer so bright, if wee open
 not our eyes wee receaue no comfirt
 therof: so though Gods grace be abun-
 dant and ready for all, shining rounde

about, yet none beepertakers thereof but such as by Gods speciall grace will open the eyes of their soules to followe Christs example, and keepe his holie precepts, which by Gods helpe (which is ready for all) a man may doe. Neither is it our parts (as heretikes doe) much to meddle with these matters by curious disputes, but let euery one vnite himselfe to Gods Church, become a faithfull catholike Christian, feare God, and keepe his Commandements, and then he may be in good and steedfast hope of his saluation, remembring God is faithfull of his promise, and will reward our good will and well doing, and suffer none to be tempted more then he is able to beare, and leaue the rest to Gods ho'y disposition, and stand not to dispute of his secrets, not saying (as heretickes doe) I knowe certainly I shall bee saued, for that is in Gods handes and iudgment, but as I said before in the former chapter to haue a good hope of

Phil. 2. 12 our saluation, *working our saluation with feare and trembling*, as S. Paul did chastise his body and bring it in subiection
least

is saved without Gods grace. 361

*least faith he, whilst I preach to others I 1. Cor. 9.
my selfe become a Reprobate. 27.*

Chap. XLI. *That man hath free will,
and that Gods Commandements are
possible to be kept, and that euery one
must work his saluation with feare and
trembling.*

Likewise one of the chiefe pointes
wherein they these blasphemous
heretickes chiefly erre, is in this matter
of Predestination, for that they woulde
haue a man to haue no free will, but
that God is the mouer and doer in man,
as well of euill as of good, yea and that
all our actions are euill, though done in
state of grace, whereof this horrible
blasphemy must needes followe, that
they woulde make God the author of e-
uill as well as of good. But the truth is
though mans free will by *Adams* tres-
passe is fore wounded, yet not quit lost,
but that it concurrerh to euery reasona-
ble action of a man in reason, and so he
with Gods grace may worke his saluati-
on, & not of necessity is forced to worke
his damnation. For where in holy Scrip-
ture

As in E- ture it is written God hath done euill,
zechiel c. we must vnderstand that just reuenge,
6. ver. 10. or the euill paine and punishment due
 Et scient vnto sinne, but in no wise sinne it selfe:
 quia ego Againe where in holy Scriprure, it is
 dominus said God hath hardened mans harte
 non fruf- &c. it is to bee vnderfloode that for
 tra locu- mans sinne God hath iustlie forsaken
 tus sū vt him, and so suffered him to be harde-
 facerē eis ned, not that he forceth any of neces-
 malū hoc sity to doe euill in being so hardened:
 Et alibi for as appeareth by diuers other places
 planius of holy Scripture God hath put good
 intelligi- and euill in mans sight, he may chuse
 tur malū whether he will. Hereupon it commeth
 poene, to passe, that the Commandements of
 * *The ho-* God contrary to the heretickes opini-
 ly *Prophet* on, may (as I touched before) by Gods
 said, Ele- grace be kept, without keeping where-
 gi abiec- of no man haue he neuer so great faith
 tus esse, may be iustified, but deserueth dam-
 &c. *Pf. 83* nation. For as faith *S. Iames the Diuels*
Ias. 2. 19. also beleene and tremble: And againe
 faith without good workes is dead in it
 selfe, as shall one day appeare, when
 those that haue done good shall goe into
 lite euerlasting, and those that haue
 done

done euill into euerlasting fire. The Apostle moreouer, though he said he did that which he would not, &c. we are to vnderstand that these like sayings of his are so much from making against free will, that they make most for free-will, which consisteth in the principall parte of the soule, which wee see hereby cannot bee inclined to sinne, vnlesse a man will, though the inferiour parte of the soule, as passions inordinate, inordinate motions, concupiscence, and externall motions of the body, may come against our will: which be so farre from sinne, that they serue to our great merit if wee by will and reason consent not, but manfully resist them, and therefore though by the grace of God in Baptisme they bee so mortified and buried in CHRIST that they be no sinnes, but occasion of meritt, yet they bee left *ad luctam & agonem*, for vs to *strive and fight against*, that so vertue in vs coming to perfection in infirmity, GOD may be more glorified in vs, and wee in the ende more worthelye and highlye rewarded. Vnderstand well then that there

there is two actions, or powers in man, that is in the higher part of the soule, & in the lower sensitiue parte and body, which inferiour parte neuer induceth sinne, as long as the superior part yeeldeth not thereunto, for in the baptised sinne (as saith S. *Augustine*) should not be sinne vnlesse it were voluntary. But one thing here I am to admonish you of, that although (as I said) the Commandements of God be possible to be kept, yea sweete and easie, which when a man by Gods grace to the vttermost of his power performeth, he may be in sure hope of saluation, yet he must beware of that vaine *fiduce* (as I haue oft said) or presumptuous faith of heretikes, bragging they knowe they shall bee saued. For although wee must beleue to the well disposed there is remission of finnes in Gods Church, yet no man knoweth whether he be worthy loue or hatred, neither is hee certaine of that great gift or perseuerance to the ende (ordinarily I meane) but I hasten to an ende.

Chap.

Chap. XLII. *Of Christs descending
into Hell, and of the intollerable blas-
phemy of Heretickes against Christ in
this point.*

FVrther the Heretickes of this time
leau nothing vndeſiled, no not the
very articles of the Creede: for ſome
deny Chriſt descended into hell, & ſay
that vpon the Croſſe he deſpaired (O
horrible blaſphemy I am afraid to ſpeak
it) and in his B. ſoule ſuffered the paines
of the damned. Can any chriſtian eares
heare this? yet they are not aſhamed to
affirme it. Was it not enough, that that
B. Lamb of God, that moſt innocent, &
ſacred fleſh which Chriſt our Lord took
of the B. Virgin without ſpot, and vni-
ted to his diuinity, ſhould ſhed his pre-
cious bloud a ſufficient ranſome for the
whole world vnleſſe withall he ſuffered
in his ſacred ſoule the paines of the dā-
ned? as much to ſay as he deſpaired and
blaſphemed God his father whome he
at that inſtant fully ſatiſfied for our
ſinnes, and euer pleaſed. This needeth
no anſwere it is ſo hatefull of it ſelfe (I
ſuppoſe)

suppose) to your eares, and yet in their writing *Protestant-puritanes* (especially that blasphemous heretike *John Caluine* their Maister in his vnorderly Institutions) doe affirme it. But that his B. soule, all glorious descended into hell not to suffer paine, but to the vspeakeable comfort and release of those that were faithfull soules there in that *Limbo patrum* (a place the brime or edge as it were of Hell, where the ho'y Fathers shutte from the vision of God remained, that for so many hundred yeares desired his company) is most plaine not only by the Apostles Creede that might suffice any Christian man, but by the Prophetts, Apostles, and ho'y Scriptures. In one place is mention made, *His soule was not left in hell*, and in a nother place it is said of Christ

15. *That hee ascended what is it but because*
 1.20 *hee descended also first into the lower partes*
 3. *of the earth*, that was into hell: of the torments, or sorrowes whercof (as being the death, or vanquisher of death, and the biting or deuourer of hell according to the Prophetts) he could not
 bee

bee detayned or holden. But these fellowes that deny Christ was in hell (the cloysters whereof hee once broke, binding that olde serpent) and so deny their Creede, no meruaile though they make so small reckening of Purgatorie, but account it as a buggard to feare children. In which place in deed I warrant them they shall neuer come, vnlesse they amend their manners and monstrous opinions. There is a lower place prepared for all such incredulous infidells, and heretickes, that is *In inferno inferiori, In the deepest bottomlesse pitte and gulf of hell and damnation*, wherein is no redemption.

Chap. XLIII. *Of Purgatorie what sort of people be therein punished, and for what manner of sinnes, and defects they bee there detained, and that Prayer Sacrifice, Almes-deeds, and the like bee healthfull for the departed.*

NOwe that there is a Purgatory or a cleansing place for some lesser sins,
and

and the reliques of sinne, or the paine and satisfaction due vnto sinne in the next life before the soule can be in quiet rest, and enioy the glory of God, wee proue it by diuers reasons, and authorities of Scriptures and Fathers, and the comon receaued faith of the vniuersall Church at all times. First then wee are to note, that the euerlasting paine due vnto sinne is forgiuen by vertue of Christs Passion in the holy Sacrament of Penance, so that if a man die in state of grace, by that Sacrament a perfect penitente sinner, with out doubt hee shal neuer perish euerlastingly, yet there be many lesser sinnes, many inordinate passions, many defects and imperfections, and the paiment and satisfaction due to those greater sinnes, which all and euery (if they bee not perfectlye wipte or cleansed from the soule in this life, by perfect loue to God and works of Penance) shall no doubt thereof be cleansed and paide for in the next, before the soule can see God and enter

Apoc. 21. into his kingdome. For no spotted, or vn-
27. cleane thing shall enter therevnto, as wirt-
nesseth

nesseth Saint *Iohn*. Gods great mercy it is I say then that forgiueth the sinne by Penance here in this life, that it be not punished euerlastingly in hell, but it is in his iustice wee doe some satisfaction for it, which if it be not here it must be done there, that is in *Purgatory* before the soule can attaine the glory of God. Many there be that speake of *Purgatory*, but fewe that deeply consider the fearefull, and terrible paynes thereof, which be so great that no paine in this worlde is comparable thereunto. The fire of Gods iustice there, as noteth Saint *Augustine* as farre exceedeth the fire we see here, as the fire in deede exceedeth fire painted vpon a wall: insomuch that the paines of *Purgatory* differ litle from those in hell, but that the one hath end, and the other hath none, and those in *Purgatory* be blessed soules in state of grace and saluation, but those in hell be cursed, desperate, and sure of euerlasting damnation. Three sorts of people as nameth S. *Augustine* there be that departe out of this worlde, one sorte so good, that they neede not our prayers.

Apoc.
7.14.

As the B. Martyrs and Confessors, that gloriously confessed CHRIST, and with feruent loue shed their blood for his sake, that through Christ bee washed, and cleansed in their owne blood, *those washed their stoles* as saith S. *John in the blood of the Lamb*, and with that feruent loue to God be so cleansed from all spot of sinne, that presently without stay they enter into his kingdome, walking in white garmentes of honour and glory with him for euermore: these need not our prayers, but pray for vs. An other sort there be, that bee so badde that we may not pray for them after their death: as all *Infidells, Iewes, Turkes, Heretickes, Schismatickes*, and all whosoever die out of Gods Church, ywithout vvhich is no Saluation; or in deadly sinne, those the holy Church prayeth not for, as being by gods iudgment damned in Hell, wherein is no redemption or recouery for euermore. An other sort of departed there be, for whome only and no other we pray, that is for the faithfull departed in peace and charitye, which can in no sort bee,
but

but in the faith & vnity of Christles holy Catholicke Church, that is for faithfull Christian catholickes dying in state of grace: for them wee praye that sooner they may be released of their sinnes and defects, and enjoye Godes glorye.

And that we ought this to doe, vvec *Eccles. 7.* proue it by diuers authorities of holye 37.

Scripture, as where wee bidden to doe 2. *Macha* vvell to the dead, and againe forbidde 12.

not fauour to the dead, with diuers o- *Math. 5.* ther plaine places of the olde and newe 27.

Testament: but according to the places 1. *Cor. 3.* here alleadged, how should one doe wel *Phil. 2.*

to the dead but by almesdeed or praier? 2. *Tim. 1.* or how can we hinder them of benefit, 1. *Iohn. 5.*

vnlesse we omit, and cease to doe and *Apoc. 5.* pray for them.

Chap. XLIIII. *More at large of Purgatory & prayer for the dead, & how heretickes not onely corrupt, but denye the playne Scriptures in avouching the contrary.*

IN an other place of holye Scripture it is written how a noble captaine hauing of his souldiers slaine, sent monye

2. Mach.
32. 46.

to Ierusalem to bee offered for the departed, thinking well and religiouslye of the resurrection of the dead, and that his souldiers died with piety or vertue, and in the ende the Scripture concludeth thus: *Therefore it is a good, or holy and healthfull thought to praye for the dead, that they may be loosed from their sinnes.* These places by mee alleadged here be the worde of God most plaine you see, written in the holye and sacred Bible: but howe thinke you doe the heretickes answer these plaine places? Truly they deny the whole bookes and all to bee the worde of God and the Scripture, so shamlesse be these companions, that whatsoeuer is so plaine they cannot possibly glose vpon, or wrest to their owne purpose, that presently they cast away. So *Luther* denyed *Saint Iames* Epistle for that it made for good works, & others other parts: what kind of men thinke you be these that bragge before the simple in their pulpits of the worde of God? why dare you commit your saluation to such? who as long as they can in any sort wrest Godes word

to their owne lust, so long they crye the scripture scripture, & word of the Lord: but when it is so plaine they can no way gainsay it, but that it condemneth flatly their damned heresies, thē they put out of Gods word & holy Scripture whole bookes, as namely this booke of the *Machabees*, whereout I tooke the latter authority, which booke as certainly is Gods word, as *S. Iohns* gospell. For who kept for me vndefiled from others writings *S. Iohns* gospell? or how do I know it to be the worde of God, but that our holy mother the catholike Church hath kept it for me, and teacheth me that it is Gods word: which church telleth me as certainly, that these books of Scripture that so plainly make for prayer for the dead, be also the word of God. If therefore I belecue the holy Church in one, why should I not aswell belecue her in the other: as therefore I am certain by no other meanes but by the Churches authority that *S. Iohns* Gospell is true, and Gods worde: so by the same meanes I knowe most certainly euery Christian is bound to belecue this booke of the *Ma-*

chabees, & other the like that heretiks deny to be the word of God. Thus you see then we haue the plaine worde of God, *that it is a good and healthfull thought to pray for the dead*: yea our Saujour himself teacheth there is a place a man shall not

Math. 5. come out of it, till hee haue paid the last
27. & 12. farthing, after which once paid a man
32. may come out: but in hell a man shall

neuer haue release, wherefore our Saujour speaketh this of *Purgatory*. The same
1. Cor. 3. is taught by *S. Pauls* doctrine also where
13. he compareth pure works & vnperfect works, the one to golde and siluer, the other to wood, haye, stuble, and sayeth: that *the fire shall trye of what qualitie euerye mannes worke is*. The like I could proue by the same Apostle and others the Apostles in other their writings in holye Scripture, but I make hast: neither can I stand to alleadge authorities of holy Doctors for this mater, it is needlesse their works be full. *S. Augustine* (as it is most plaine in his books of Confessions) prayed and desired others to pray for *Monica* his mother departed, yea he wrote a whole booke
of

of prayer, and care to be had for the dead: if we consider what holy men did of olde to avoide this cleansing fire of *Purgatory* in the next life, it is strange and almost incredible. Saint *Bede* maketh mention of one, that being in a traunce or extasie past this life, sawe some glimce of the ioyes of the blessed, and of the paines of those in *Purgatory*, & by Gods sufferance returning backe to his body, he euer after tooke such penance that it seemeth intollerable, sometime standing in colde nights in freezing water euen to the chin: his friends would aske him why hee so greatly punished himself, he would answer no otherwise but meekely say, I haue seene, or felte more paynes or colde, and suffered harder thinges, meaning (no doubt) of the paines in *Purgatory* in the next life. This same holyc Doctor maketh mention likewise, of a Religious Priest saying daily Masse for his brother that he thought dead (but in deed bound prisoner being taken in warres) howe euery day at the holy oblation at Masse his brothers chains burst asunder,

Historia.
Anglorū

Many such strange miraculous visions, & reuelations it pleased God to shew of olde and later time also, manifestly declaring *Purgatory*. That which helpeth them there is chiefly the holy sacrifice of the Masse, because that B. Sacrifice is of most vertue & most holy, and of it selfe pleaseth God: also fasting, praier, almes-deedes, pilgrimage, and the like godly workes deuoutly performed be healthful for the faithfull departed, & so likewise be pardons of Pope, & Bishops rightly applied available for the same: which pardons that we may auoide those paines in the next life it is very good, meete, and expedient we seeke for in this life, not so to get pardons that we should be loyterers our selues, & do nothing, for so pardons little auaille. For they profite not, but to those that be in state of grace, and well disposed to receaue them.

Chap. XLV. *Of Pardons, and what they are, whereof they come & in what sort they be auailable both for the liuing & the dead.*

NOwe what these Pardons bee that heretickes so slaunder, you shall better

better vnderstand. First our sinne after that by the Sacrament of Penance (as I haue said before) it bee forgien, yet some satisfaction and penance remaineth therefore, which if it bee not done in this life it must be done in the next, because God as he is mercifull, so is he iust, and will haue vs do something of our selues: insomuch that for some one deadly sinne of auncient time, nere vnto the Apostles time were 7. yeares of penance enjoyned, which if a man in this time should doe for euery deadlie sinne, his life would not endure, a fewe persons excepted (whome God preferueth from those greater sinnes) verie rare to bee founde vpon earth. These Pardons then of the Pope bee not properly forgiuenesse of sinnes, but of the paine due vnto sinnes. The reason is, because the Church that hath authority from God iustly to inflict satisfaction, & penance for sinne, the same Church likewise hath power giuen her to release such paines and satisfaction, that bee of Gods iustice laide on vs for sinnes: and the Church, that in the Sacrament of
Penance

Penance by her Priests hath the authority from Christ to forgiue sinnes, the same Church likewise by God hath authority giuen her by meanes of Pardons and suffrage to release the paine due vnto sinne. Now the Pope being head of the Church is chiefe dispensator and steward of these Pardons, & they be properly called the treasure of the Church, that is specially graunted out of the merits of Christs Passiō, & his holy Saints. For this is to bee vnderstood in euery good worke that there be 2. things, the one is merit and rewarde that properly appertaineth to the doer procuring him greater glory: another thing in this worke is satisfactory penance, or paine due vnto sinne, which sinne first our Sauour Christ was void of, without all sinne of his owne vertue, and so was his B. Mother by his special grace euer preferred from all sinne, and many of the Virgins, Martyrs, and great friends of God did more penance a great deale then euer their sinnes deserued: here-vpon the holy Apostle saide *Adimpleo*

Col. 1.24. ea quæ desunt passimum Christi, I fulfill
(saith

(saith he) *those things which be wanting of the passions of CHRIST* for his body which is the Church. Lo *S. Paul* did fulfill or satisfie those things that were wanting of the passions of Christ, not for the redemption of the worlde (for Christ therein needed no helpe-fel- lowes, for his Passion had bene enough for many worldes) but that which hee fulfilled of the passions of Christ were satisfactions, paines, or penance, which euery one for himselfe (that he may suffer with Christ, and so bee pertakers of the fruit of Christs Passion of such infinite value) is bounde to doe. This satisfaction and paines (I say) Saint *Paul* did not only for himselfe, but for all the faithfull people the mysticall bo- dy of Christs Church, that so they might fully be pertakers of Christs merits, and passions of such infinite value, and so be released quite from sinne and payne due thereunto. These satisfactory paines of *S. Paul* and other holy Saints who satisfied, and did more penance for sinne then euer they deserued (as I saide before) be properly called the treasure of
the

the Church, in which Church because we be members all of one body, that is as we beleue there is a communion of Saints: so therefore we by Gods grace be pertakers of the merits, and prayers of the Saints in heauen, as we in earth be pertakers of an others good actions and prayers, and they in *Purgatory* of our merits, and of the merits and prayers of Saints in heauen, because there is a communion of Saints in Gods Church, and being all members of one body vnder Christ our head, we thus mutually helpe one another: wherevpon it is (I say) that these satisfactory paines putte into the treasure of Gods Church, not only help vs to release vs, and satisfie our paines due vnto sinne, which perhaps we are not able of our selues in this life to satisfie: but also bee a release by meanes of suffrage for those in *Purgatory*.

*I meane
this parti-
cipation
taketh ef-
fect in such
as be in
state of
grace. For
according
to our due
dispositiō e
uery one is
pertaker of
an others
good acti-
ons, me-
rits, &
prayers.*

Chap. XLVI *By what meanes Pardons may be applyed to our soules, and that we must iustly doe that which is appointed vs to be pertakers of the same*

NOW the Pope as hauing the keyes of this spiritual treasure, giueth out thereof

thereof to all faithfull people (so they apply it to themselves, or the departed) by such ordinary meanes as by him is ordained, as by fasting, prayer, almes-deedes, pilgrimage or the like: as for example to those that be contrite confessing and receauing, and saying but only our Ladies Psalter, or the Beades once ouer, or the 7. Psalmes, or Letanies hauing but only a token on them (as it were) from the Pope, that is a Crosse, holy graine, a bead sanctified, or blessed or the like, that bead or Crosse is a signe and certaine token to the party so disposed and doing, that the Pope graunteth he hath so many daies or yeares of Pardon, yea perhappes a full Pardon for all his sinnes past, that is the paine due vnto sinne: for as I said the eternall trespassse of sinne is forgiuen before in Confession, which debt or paine is to be paid either in this life, or in *Purgatory*. The heretikes slaunder the Pope and the Church, and say he graunteth Pardon to such for mony, but they belie him: for most commonly Pardons be graunted to such, as deuoutly confesse,

receaue

receaue, and say certaine godly prayers for the Popes intent, and benefit of the whole church. If any almesdeed be at any time required, it is not for the Popes coffers, as being (God be blessed that so exalteth his Church, spite of all infidels & heretikes) an absolute Prince of himselfe, needing no such matter, but rather maintayning as a generall father poore people children of the Church of all nations in the world: but if any almes be giuen, as very seldome is when pardons be graunted, the Pope assigneth the parties to giue it with their owne handes to their poore neighbours, or to the building of some notable ornament to all Christendome, as to *S. Peters Church*, or for the defence of Christendome against our gteat enemy the *Turk* and the like. These Pardons, Stations, and the like how frequent, or much vsed they were in *S. Gregories* time a thousand yeares agoe it appeareth to those that be conuersant in his workes: and other mens holy writings of olde, and though in the primatiue Church they were not so needfull then, when men
were

were more charitable and feruent in Gods loue, the bloud of Christ being yet warme in their harts, and because when any offended they of themselues did such penance, as might suffice: yet in the very Apostles time these Pardons were giuen. For S. *Paul* after excommunication of the incestuous *Corinthian*, whome he gaue to Satan in body to be punnished that his soule might be saued, after a time when he sawe his sorrowe and amendment (least the enemy might haue too much power ouer him, and least with sadnesse hee might be ouerwhelmed) gaue him pardon, remitting his paine for the rest of his penance due, saying, *To whome you pardon, or forgine any thing, I likewise did the same, who if I pardoned any thing I did it in the person of Christ.* What other thing was this then giuing of pardon?

1. Cor. 5, 5

2. Cor. 2.
20.

Chap. XLVII. *Of Excommunication, and how dreadfull a thing it is, & how heretikes being excommunicated in the highest degree their excommunication of others is ridiculous & contemptible.*

BY which words not only appeareth the value and practize of Pardons euen in the Apostles time, but the heauy rod of Excommunication the heretikes so little feare, by which excommunication the Diuell had power ouer the *Corinthians* body to torment it, as he hath ouer the heretikes soules that despise it, who though they feele not the smart in this life and by miracle to the terror of others, as they did in the primatiue Church: yet doubtlesse it is a leprosie which will sticke to their soules in the next life, farre more fearefull then any torment can be here to the body. For all Heretickes and Schismatickes be excōmunicate, that is cut off from all grace of God, the Sacraments, good-deedes, and prayers of the Church, and bee in the handes of Satan. Heretickes that woulde doe like Catholickes, as Apes would

would be like men, they forsooth being excommunicate themselves would excommunicate others, but they haue no authority, their excommunication is nothing, feare it not a straw, a happie thing it is to be excluded out of their Sinagogue, to be out of their company, with whome in prayers & diuine seruice none ought to conuerse: feare excommunication of the Church in deede, obey her truly, and care not for any censure of the wicked Church of Satan.

Chap. XLVIII *Of some abuses about Pardons, and of the late reformation of the same, and of the conetous humors of English Ministers.*

BVt for these Pardons I spake of before, I deny not but some abuses might be in those that carried them vp and downe called Pardoners, some of them seeking their owne gaine, but the Pope or Pardones ought not to be blamed for that, but the abuses and faults taken away, the good vses ought to be left still: for nothing is so good but it may be abused, yea the very Sunne

386 *Of abuses about pardons, & of the*
in the firmament, by light whereof
as good men vse to worke good works
and their Saluation: so euill men a-
buse it to the workes of darkenesse,
that is, to vvorke vickedlye, and
their damnation. The Pope then and
the holye Church hath not disallow-
ed pardons the vse whereof bee re-
quisite, but hee hath ordained by con-
sent of the whole Church, that Par-
doners no more so abuse the people,
but that they receaue pardons from
their ordinarie and lawfull Curates,
and that without all hope of gaine, or
mony hereafter. As for your ministers,
(good men) they bee all in the spirit,
they desire no mony, women, nor no
worldly nor corporall thing, they be so
full of the spirit: yet becaule you know
them better then I, tell mee (I praye
you) whether they be not some thing
greedye of duties that vvere paid to
Priestes, and the Church of olde, yea
of very pence or halfe pence giuen of
deuotion of olde for maintenance of
Church lights, holy Water, and holy
Bread, and the like, now imployed to
feede

feede their brats with, or to light themselves or their wiues to bed, who if they bee greedy of that which is nothinge their due, yea be the most beggarlye couetuous wretches in England of all men, then let them not complaine of the Popes couetuousnes for pardons, no nor of any thing which was giuen to Priestes, or the Church, which in deede vvas due: as Peter pence and the like.

Chap. XLIX. *Exhorting all to doe their Penance meekely here, and not to trust to much to the helpe, & praier of their friendes left behinde.*

BVt thus by the waye in speakinge of pardons, (vvhich by charitable faithfull men aliue maye bee applied by meanes of suffrage, to the faithfull departed for their speedy release) I am digressed from my purpose in speaking of *Purgatory*, and prayer for the dead. Before I touched certaine places of the Scriptures, and authority

of the Church, and Fathers that maketh for this purpose, and how fasting, prayer, pardons, but especially the holye sacrifice of the Masse, is the most soueraigne remedy for the faithfull departed. But as I exhorte all to praye for the departed, and forget them not considering they cannot helpe themselves (though Diuines holde, that the more charitable wee are to helpe the departed, by so much the prayer of our friendes shall helpe vs after our death) so vvoulde I vvish all not to much to trust others, vvhich oftentimes be forgetful of their friendes departed, enjoye they neuer so many of their possessions and goods. But let each one doe well yea the best hee can for himselfe, and performe his penance meckly whilest he is here, that he may haue a pure and perfect soule: for happilye euen in those that bee carefull of their Saluation some drosse of sin, imperfection, or corruption maye bee founde to staye them in that fire of Godes iustice, and there many a light thought, many a vaine worde, many a head-

head-strong passion, and vnmortified
 afection, which we little regarded and
 lightly passed ouer in our selues with-
 out correction, shalbee founde stiffe
 matter for Godes iustice to worke on
 in that cleansing fire, where *nil inul-
 tum remanebit* no sinne shalbee left vn-
 punished: the sharpnesse and seueritie
 whereof (in that it is inflicted by Gods
 judgement for sinne) who is it if hee
 deeplye consider, but hee may easilye
 perceauce? The greatnesse of vvhich
 paine is such and so subtile, that God
 can lay such punishment on the soule
 in one houre, that it may seeme and
 serue for a thousand yeares, whereby
 you see, that those that at the day of
 judgement shalbee taken in debt of
 paine due to sinne, may fullfill it in an
 howre, though they deserued a thou-
 sand yeares, so greatly canne GOD
 Almighty increase the punishment in
 that space: so that vvhhen the Pope
 graunteth pardon for manye thou-
 sand yeares (vvhhen as *Purgatory* shall
 remayne no longer, but till the daye
 of judgement, which perhappes maye

bee with in an hundreth yeares) yet his pardons be right iust, and auailable for the reason abouesaid. But (as I said) I exhort all to doe their Penance here, & leaue it not to that place, for besides that one day there is more then a whole yeare here, and yet that one day of penance here may satisfie for a whole yeare there, yet though a man vvere there a thousande yeares, hee should nothing merit thereby, but only satisfie for sinne with paine and due punishment, but here in doing penance, he both satisfieth for his sinnes, escapeth greater punishment, & increaseth his merit, more plentifully receauing here the grace of God in this life, and glory in the next.

Chap. L. *Of Pilgrimage proued by examples of Christ, and his seruantes.*

AS for pilgrimage of deuotion, or vowe to holy places, where it hath pleased God to worke his wonders, if it be well vsed it is laudable and highlye com-

commended in holy Scripture, as appeareth by that solemne pilgrimage, that not onely of the *Iewes*, but also *Act. 8. 27* of the Gentiles proselites, yea and by our Sauour himselfe and his blessed Mother vvas made to *Salomons* Temple, where God did accept of their prayers better then in other places, though he be in euery place, and heareth those at any time, that in spirit and truth wotship him, and call vpon him. The three kinges that by guiding of a *Mat. 2. 2.* starre found out Christ; what other was that then a pilgrimage to *Hierusalem* & *Bethleem*; So *S. Helene* a noble Empresse went in pilgrimage to *Hierusalem*, and miraculously founde out the Crosse. *S. Iohn Chrysostome*, had such a desire to haue scene, and kissed the very chaines of *Saint Peter* at Rome, wherein he was bounde, and to see the place where *Saint Paul* shedde his bloude there, where three fountaines miraculously at his death sproung vp, that he said. *If he were at liberty from charge of his Bishoply, and pastorall care, hee would haue gone in pilgrimage fro Constantinople*

to Rome him selfe. Many like testimonies and examples for Pilgrimage might be found, which wee are to belecue and follow, scoff M. Minister neuer so much in his chaire at home. For holy Saint *Hierome* that in Pilgrimage trauailed about *Hierusalem* and all the holy land, and with *Paula*, *Eustochium*, and many other B. Virgins and Widowes (as ha- uing care or charge ouer them) most sweetely visited, and religiously liued and died by the holy *Manger* at *Beth- leem*, where the sweete babe *Iesus* was borne, may and shall be to me euer of more reuerend authority, then all the taunts of heretiks in the world, to moue me a iote. For I had rather be a poore Pilgrime with *S. Hierome* in that poore deuout *Cave* at *Bethleem*, then a proude heretike in a Princes Pallace.

Chap. LI Of the reliques of Saints re-
uerently to be used and kept, and of
miracles wrought by meanes of them.

AS for the B. bodies and reliques of
Saints who shed their bloud for
Christ, which once were & shall be euer
after

after the resurrection lively temples, & tabernacles of the holy Ghost, which heretickes blasphemously call dead mens bones, though we neither worship them nor their Images as Gods, neither thinke any diuinity in them, or worthy any diuine honor, yet honorably to conserue and keepe them, deuoutly to beholde or kisse them, and to shew certaine reuerence towards them, in that they be reliques, and tokens left vs by such deere seruantes and friends of God, we be taught both by the holy Scriptures, practize of Gods Church from Christs time, and the testimony of all good men, which declare that by the reliques of Saints, that is dead mens bones (as the heretikes tearme them) many great miracles haue been wrought. Bid your Ministers looke in the 4. booke of Kings and in the 13. chapter, and see whether they cannot finde there in holy Scripture, how when certaine men cast a dead body into the graue of *Elizeus* the Prophet, as soone as the body touched the holy Prophets bones, it rose vp aloue againe, and stood

4. *Reg.* 2.*Mar.* 5.

28. & 29.

Act. 19.

12.

Act. 5:15.

stood vpon his feete. Can heretickes
 bkeine vs for keeping vestments, and
 cloathes of Saints departed, when wee
 reade in holy Scripture that *Elizens* by
 keeping his Master *Elias* his cloake, re-
 ceaued with all his double spirit, and
 coming to the riuer *Jordan* striking it
 with that cloake the riuer deuided, and
 by vertue thereof gaue him passage
 ouer? What, did not the very hemme
 of Christs garment, napkins, and little
 cloathes taken from *S. Pauls* body, and
 the shadowe of *S. Peter*, heale and cure
 the sicke, lame, and diseased with incu-
 rable diseases? what need we goe farther
 for Reliques of Saints, then to plaine
 Scripture it selfe? were not all the Patri-
 arkes buried with great honour? did not
Ioseph according to his father *Iacobs* co-
 mandement carry his body dead into the
 land of promise? And were not *Iosephs*
 bones 400. yeares after his death with
 great honour by the children of *Israell*
 carried into the land of promise also?
 and dare heretickes burne the bones &
 sacred bodies of Martirs & Saints, and
 cast their ashes into the winde and wa-
 ters,

ters, rent & teare their vestments asunder, yea most vilanously breake downe and abuse the Image and sacred Crosse of CHRIST, the verye ensigne of our redemption, and yet saye they haue Scripture for it? But these bodies of Saints bee they neuer so much abused by them, shall appeare glorious in the resurrection, vvhhen Infidelles, and Heretickes that teare CHRIST S mysticall bodye his Church, and his coate asunder, shall vvithout all doubt frie for it in Hell. I coulde shewe diuers miracles likewise since CHRIST S time (but time serueth mee not) vvwhich haue beene vvrought at the Bodies of Saints. As Saint *Augustine* maketh mention of the Reliques of Saint *Stephen*, whereby vvere cured diseases: Yea by the very flowers that touched the Cophin vvherein his Reliques vvere put, miraculous thinges vvere vvrought. Wee reade also how that by the vaile of a certaine blessed Virgine, and Martyr the outragious, and furious flames of fire, which threatned ruine

*Aug. lib.
22. de civ.
Dei. cap. 8*

to some whole Citty, haue beene quenched: by Saintes bodies, the Diuels expelled, to the blinde their sight restored, and the lame made to vvalke: Howe miraculouſlye vvere the two Chaynes that at *Ieruſalem* and *Rome* bounde Saint *Peter*, of themſelues knitte together, and the like: vwhereby it appeareth how mightye and high their Lorde is, howe good and gracious that ſo highlye honoureth the verye bones, or reliques of his deare friendes that trulye ſerued and loued him here, giuing other thereby encouragement to follooue their example. Which honour giuen by GOD to his friendes and ſeruantes, when the Holye Prophete conſidered hee wondered at, ſayng. *Thy friendes O God bee too too much honoured.* But the heretikes that not onelye denye prayer for the ſoules departed, but withall burne and ſo diſhonour the reliques of Saintes, both which (the honourable reliques of Saintes, and prayer for the ſoules departed) bee great hopes, and comfortes of the reſurrection, truly in my
ſimple

Pſal. 138.
17.

simple judgement doe shoote fast to deny another article of our Creed, that is the resurrection of the body and all: with which denyall as I doe not altogether charge them, yet to confesse the truth I iustye suspecte them, and let them not say, but they haue beene forewarned.

Chap. LII. *Of honour and inuocation of Saints, and how Saints pray for vs, and may heare & releene vs by their prayers: as also that our prayers to Saints and their intercession for vs is no iniury, but glory to Christ our Mediator.*

TOuching the Saints in Heauē, our prayers and honour vvee doe to them, such honour and prayers bee by farre and by many degrees inferiour to those that we doe to God: naye what honour vvee doe to Saintes it tendeth chieflie to Godes honour, who is honoured in his Saintes, vvho accepteth the least seruice wee doe to any of his friends as done vnto him. Nowve you must vnderstand their be diuers kindes of vvorshippes and honours, according

ding to the worthines of the persons we shew it to: as one kind of honour is due to father and mother, another kinde of worship or honor to gentlemen our betters, another higher honour to temporall Lordes, Princes, Bishops, and the like: and yet when wee doe this honour to them, which by Godes Commandement is due because they take power of him, there is no reasonable man that can say wee dishonour God therein, but rather honour him in so doing. So likewise wee honour Saints as great friendes of God, Princes and Senators in that heauenly court, with an honour due vnto them, which kinde of honour the Greekes call *Dulia*: and wee right worthely worshippe and honour our blessed Lady, as being neereſt Chriſt with another kind of honour called *Hyperdulia*, higher then that againe: but wee honour GOD alone with that moſt high honour and ſeruiſe called *Latria*, vvhich honour is due to none but to God only, to whome finally, and alone in this high ſeruiſe is due all honour and glory, and with
this

this most high seruice vvhich is Sacrifice, vvee only vvorshippe God and no Saint. For we say not we offer to thee *Peter*, or *Paul*: *Sed offerimus tibi domine deus*, Wee offer and doe Sacrifice to thee O Lord, for in this manner of honour that is Sacrifice, he will giue his honour to no other. Heretikes nowe confound all these honours together, making no distinction, or difference betweene them, whereby they deceaue them selues, and others, vvee then neither honour our *Lady*, Saints, nor Angels vvith that honour due vnto God, but with such honour as is meete for his friendes, and most noble creatures, in whome God is chiefly honoured and praysed: but touching Sacrifice which is proper to God, that diuine worship (I say) consisting in external sacrifice and in acknowledging the parties worshiped to be Gods, is it which may bee done to no man nor creature, and therefore the Apostles refused it with all possible diligence, and all the Angels and Saints in heauen refuse that adoration by Sacrifice.

The

The Catholicke Church suffereth no Priest, nor other so to worshipping any Saints in heauen or in earth, shee hath but one externall Sacrifice of Christs body, and bloud that shee offereth to God alone, which is the holy Masse.

Ang. lib. 8. de ciuit. Dei. c. 27. And neither to Peter, nor Paul (saith S. Augustine) though the Priest that sacrificeth standeth ouer their bodies, and offereth in their memories. But other kindes of honours, and duties inferiour without all comparisons (how great soeuer they be) to this we doe as the Scriptures, and nature teach vs to all superiors in heauen and earth, according to the degrees of grace, honour, and blessednesse that God hath called them vnto, from our B. Lady Christs owne mother, to the least seruant he hath in the world. For which the heretikes would neuer accuse Christian people of Idolatry, if they had either grace, learning, faith, or natural affection. As for that the Angel would not let S. Iohn worship him, it was because (as he said) he was his fellow seruant, especially now after Christs incarnation, and to instruct vs, that what
good

Apoc. 19
10.

good giftes, vertues, or holines wee receaue of God we seek not honour to our selues for it, but for God: Saint *Iohn* then beeing in an extasie knewe not so perfectiye whether the Angell was CHRIST or an Angell, which if the Angell had not tolde, it might haue beene Saint *Iohn* vvoulde then haue worshipped him as God, which he forbade, bidding him adore or worshippinge God, that was with the honour due vnto God: and in other places of scripture when Angells appeared to men, as for example to *Iosue* they knowing them *Ios. 5. 13* to bee but Angells, then they neuer forbade men any such worshippe: but Angells and holie men, vvhen they had due honour done vnto them, did not disallowe it, but rather commended it, as by many other places of scripture may be shewed, but I would bee briefe. Nowe that Saintes praye for vs you shall find it in the holy Scripture of *Jeremy*, in the fifteene Chapter of the second booke of the *Machabees*, where is mention made howe *Jeremie* long after his death prayed for the people,

and that for the merites, and prayers of
Saints (though they be departed) God
giueth many good gifts, and graces to
his seruantes; you shall finde it in di-
uers places of holye Scripture : as for
example in the olde Testament almost
in euery booke, you shall finde howe
God for his seruantes *Abraham*, *I-
saac*, and *Iacob*, and for *Dauid* his ser-
uantes sake and the like, spared and
did not punishe his people vwhen
they deserued it, but gaue them be-
nefites for their sakes longe before de-
parted. Neither bee our prayers to
Saintes any iniurye to Christ our me-
diatour, no more then when wee de-
sire one another to praye for vs, as
Saint *Paul* did the *Romanes* and o-
thers, desiring them to helpe him in
their prayers. For though Christ bee
our only mediator of redemption, yet
there bee manye mediators of inter-
cession to make vs partakers of that
redemption once vvroughte for all.
Neither is it meruaile the Saintes can
heare our prayers : for as appeareth
by the Gospell, they bee as Angells
of

Ro. 15. 30.

Col 4.

Ephe. 6.

of God, who reioyce at the conuerſi- *Math. 22.*
 on of a ſinner, and therefore no doubt 30.
 ſee our needes, aſſiſte vs with their *Luc. 15. 7.*
 prayers, and reioyce at our victories.
 For if the Diuells by Godes permif-
 ſion ſee and knowe our actions, much
 more then doubtleſſe doe the Saintes
 of GOD by his gracious fauour ſee
 and perceauē our actions, and neces-
 ſities. Neither is this contrary to that,
 that God alone ſeeth mans hart, for we
 reade of *Daniell*, and other men that *Dan. 2.*
 haue knowne the ſecrets of mans hart *1. Reg. 5.*
 by Godes reuelation: much more doe
 the Saints in heauen that in ſeeing God
 as in a cleare glaſſe, ſee them-ſelues,
 our neceſſities, and all things that
 are requiſite for any creatures to know.
 For as ſaith Saint *Gregory*, *how is it but Gre. lib. 1.*
that they know all things that ſee him that moral. in
knoweth and ſeeth all things? *Iob.*

Chap. LIII. Declaring how God for
 his holy ſeruants ſakes heareth our prai-
 ers, and how the holy Fathers of olde
 praied to Saints.

NOwe all the Scriptures be ful how
 vvee men on earth be releued,

Tob, 5. 6. and holpen by Angels in heauen, as ap-
 7. 8. 9. 10.peareth by holye *Tobie* guided by an
 11. Angell that deliuered him and his wife
 from the Diuell, and helpe him to his
 mony, made that holye inariage, cu-
 red his fathers eyes, and offered their
 prayers to God: what vwill you haue
 more? Holy *Jacob* the Patriarke when
 he blessed his grandchildren the sonnes
 of *Ioseph*, theie were the very wordes
 in the eight and fortie Chapter of *Ge-
 nesis* saying. *G O D which feedeth mee
 from my youth euen to this present daye:
 the Angell which deliuereth me from all
 euils, blesse these children, and vpon them
 my name be called, and the names of my
 Fathers Abraham and Isaac.* As much
 you see said this blessed Prophet and
 Patriarke, as we do when we say God
 and our Lady blesse the child, *G O D*
 and Saint *Iohn* helpe you, and the like,
 which heretickes scoffe at, and when
Jacob said *my name and of my fathers
 be called vpon*, did he not plainlie de-
 clare, that their children and posteritye
 shoulde beseeche *G O D* for their
 sakes to bee mercifull to them, or else
 praie

pray to them to pray for them, as when we pray to them and others saying, Lorde, for *David* thy seruants sake haue mercy vpon vs, O all *Patriarkes* and *Prophets* of *GOD* pray for vs, *Saint Peter* praye for vs, *Saint Paul* pray for vs, and so forth. Doe you not see here what substantiall groundes of holy Scripture we haue for honouring, and praying to Saints, though in a far lower degree then we honour and pray vnto God, as I haue declared before: for we say to God in our prayer, God the father of heauen haue mercy vpon vs, and not as we doe to Saintes pray for vs, signifying thereby that all honour we giue to Saints tendeth to *GOD*, and that all grace and goodnesse cometh principallie from God; neither that the Saintes haue any goodnes, or graces as of themselues without God, but all from him, so that we pray not to Saints for any want or insufficiency in God, but in respect of our owne vnworthines, that be not so worthy, nor can be so speedily heard of God by our own prayers, as by the prayers of his Saints,

of his Saints and deereſt friends . And this appeereth plainly by the laſt chapter of *Iob*, that where *Iobs* friends vvere reprehended for their faults, yet would not God accept their prayers for their vnworthynesse, but bad them go to *Iob* to his ſeruant . *My ſeruant Iob ſaith God ſhall pray for you* . Now that all holy Fathers from Chriſts time to this day haue made their humble prayers , and petitions to the Mother of God , and all Saints, their workes, and deuout prayers declare: time ſerueth mee not to re- peate them, they vvoulde fill vvhole bookes.

Chap. LIIII. *Touching by the way the B. Virgin our Lady, and the iniuries done vnto her.*

ONly this I cannot omitt without grieſe of hart , the ſhamfull diſhonour and blaſphemy the heretickes doe and ſay againſt the B. Mother of God , ſome Miniſters eſteeming her no better then their baggage wiues, and ſome naming her with ſuch compariſons and tearines, as I am afraid to recite,

recite. But O filthy and blasphemous mouth, darest thou call with such base tearmes the Mother of God, the tabernacle of Christ, and very temple of the holy Ghost, his deare spouse, the perfect figure and flower of his Church, that starre of light, in whose blessed wombe Christ rested nine moneths, taking flesh of her sacred flesh and bloud, shee bearing him in that sacred vessell of hers, whome heauen and earth coulde not comprehend? She that the holy Ghost spake by, that all nations shall call her blessed, darest thou (I say) compare to her a drabbe, yea any woman that euer vvas, or euer shall be? Shee that is the flower of women; Shee that brui- fed the Serpents head, as repaying by her vertues that vvhich *Eue* lost by her vice; Shee that was a pure religious Virgin, in, before, and after her Sonnes Birth; Shee that is cloathed with the Sun and starres, hauing the Moone vnder her feete; Shee that shineth for euer vvith pearles and pretious stones of honour and glory: that mysticall Arke of God, that royall throne of the very

true *Salomon*, whome he chose before all other creatures for his cheife and elect vessell, in whome he is well pleased, who for her incomparable beauty, admirable perfection, vnspeakable glory and splendor of all magnificent vertues, farre surpasseth all the prayses of those Angelicall Citizens and humane creatures. Shee that in giuing suck to that blessed *Lambe* of God, sucked with all of him diuine wisdom, euer duly seruing him, neuer displeasing him, conseruing all his wordes and sayings in her harte : who sitteth at the right hand of her Sonne in a golden vesture (as prophesied holy *Dauid*) all glorious, that is, compassed about with all variety of vnspeakable vertues and merittes, there rewarded with honour and glory, where (as saith *S. Bernard*) *The Sonne sheweth his wounds to his Father, and the Mother placed above all Angels, Cherubyn, and Seraphin sheweth her breasts to her Sonne. There sayeth he the deuout penitent sinner can haue no repulse or gaine-say.* And therefore againste all heretickes in the vworld follow my counsell
with

with S. Bernard. *In omnibus anxietatibus tuis Mariam cogita Mariam inuoca,*
In all thy heauines and necessities whatsoeuer, deuoutly think vpon Marye, and call vpon her, and seeke to followe her example, as a paterne to all faithfull Christians, remembring that the iniuries done to her, Christ (no doubt) accepteth as done to him, and the honour done to her as done to him: for the Sonne cannot but loue the Mother: but I goe forward.

Chap. LV *Of Images, and of the Crosse of Christ, and of the reuerende and laudable uses of the same.*

IMages I touched in the first Commaundement, yet to say more: heretickes that will keepe pictures of their wiues, husbands, or friendes, and may not abide the picture of Christ, his blessed Mother and holy Saints, mee thinkes poste faste forwards to deny the Humanity of CHRIST with the heretikes of olde: otherwise I see not why they should deny his Image and picture. As for pictures that put vs

in minde of GOD the Father, and the holy Ghost, they doe not goe about to expresse his diuinity, vvhich is incomprehensible and vnspeakeable, which neither can bee painted, fayned, or imagined, but onely some propertye in GOD: as his fatherlye care, his eternitie, his meekenesse, mercye, and the like expressed by the done and holy lambe, which I touched before. But that there were pictures euer of Christ, and his Saints al antiquity doth testifie, yea Christ himself imprinted the very figure of his face in a cloath in kissing it, or laying it to his face, which picture is reserued to this day whereby miracles haue beene wrought: And Saint *Luke* painted the Image of our Lady, reserued to this day, borne in *Rome* in solenne procession in *S. Gregories* time, whereby miracles (as I haue probably hard) haue beene wroughte. There is mention made likewise in the Ecclesiasticall histories, of an Image of Christ made by the vvoman that was cured of an issue of bloud, by touching the hemme of our Sauours garment, which

Euseb. lib.
7. 14. his.

which Image shee set vp in memory
of that benefit, and the *hemme of the *Yea* a plant
same Image did also miracles. This *there* pla-
Image *Iulian* the *Apostata* threw downe *ted or a*
and set vp his owne in steed thereof, *flower whē*
which was immediatly destroyed by *it grew so*
fire from heauen, but the Image of *high as the*
Christ broken in peeces by the hea- *beame of*
then, the Christians afterwarde ga- *the Image*
thering the peeces together, placed it *of Christ,*
in the Church, where it was, (as *Zo- cured.*
zomennus writeth) vnto his time. But
I hasten on, and let this suffice any
reasonable Christian that these Image-
breakers in generall Councils, & by the
consent of all Christendome haue beene
condemned many hundred yeares ago,
as is most meete. For surely such as can-
not abide the Image of Christ, his B.
Mother & Saints, prepare the very way
to *Antechrist*, the Diuel, & his army that
shall haue *Imaginem bestia scriptā in frō-*
tibus eorū, the Image or Idoll of that beast *Apoc. 14.*
written in their forehead in steed and de-
spite of the Crosse of Christ, which these
Antechristian heretiks already detest &
abhorre. And this moreouer I say and

confidently affirme, that if the King, or a noble man would not take it in good part to haue their armies razed or pulled downe, assure your selfe Image-breakers and spiteful razers downe of Crosse shall not be vnpunished, as God hath shewed already some tokens of his wrath. Therefore heretickes that flaunder vs we worship them for Gods, be-like thinke we haue not so much wit, or sence as a dogge, who knoweth an Image from a liuing body (I warrant you) euen by his very nose. Let proud foolish heretickes then auaint, and preach trifling toyes to babes, and Idots, Christians knowe what they doe in keeping, and reuerencing Images and Christs Crosse, neither neede they heretickes counsaile. For touching that we doe to Images, and Reliques, wee want neither Scripture, nor sufficient authority: otherwise I deny not but some abuses about Images in some simple people might creepe in, but that good Pastors and Bishops may easely reforme, and Images stand still, which being well vsed Saint *Gregory* rightly tearmeth

tearmeth as it were lay mens bookes, as representing to the vnlearned in figure, that which the historie doth to the learned in bookes : but I cannot stay.

Chap. LVI. *Of Service in the Latine tongue : and how meete and conuenient it is that the Scriptures be reserved, & service said in the auncient, and sacred tongues.*

THe heretickes to deceaue the simple, made them a great while beleue there was no difference betweene the Catholicke Service, and their hereticall ministerly prating prayers, betweene the olde religion and the newe, the olde seruice and the newe (as they tearme it) but if you marke well which I haue said, you may see there is as much difference as betweene heauen and hel, truth and falshood. For the heretickes either deny, or with their foule handes defile almost euery article of the christian faith and religion, and yet forsooth they bragge, *Oh nowre you haue the light* in that forsooth they haue the Bible, and yet dismembred and very much corrupted,

corrupted, translated into the english
tongue, and that they haue the Lords
prayer & seruice in the english tongue.
O haue you so? but I will proue by
your light (as you tearme it) you bring
in all darknesse, and in making a shewe
of the truth, you be very imposters,
or jugglers. Haue you not heard of some
juggling companion that could (vvith
his familiar Diuell) cast such a mist in
some Parlour before mens eyes, that
ships there, as in the Sea should seeme
to be sayling, men rowing, the Sunne
glistering vpon the waues, and yet nei-
ther Sea, ship, man, nor Sunne in deed,
but only by knauery their senses delu-
ded? But a worse juggling of heretickes
is this in deede, by how much the wor-
thinesse of mans soule exceedeth the
body. For jugglers deceaue and blinde
the eyes of the body, but these impo-
sters heretickes blinde and deceaue the
eyes of mans soule, and true vnder-
standing, whereby they be deprived fro
the sight of God, light of grace, and sal-
uation. For whereas the holy Catholike
Church instructed, and taught by her
Master

*A Simili-
tude.*

Master and her Pastor *S. Peter*, doth acknowledge (as he saith) that *there bee* 2. *Pet.* 3.
some things in holy Scripture heard to be 16.
understood, which the unlearned and un-
stable doe deprave, as the rest of the Scrip-
tures to their owne damnation: therefore
nowe she as a tender Mother ouer her
children, knowing hard meat not fit for
all, but that some as infants are to be fed
as it were with milke, and other such
light meates, more easie to be digested,
knowing also that too much light daze-
leth mans eye, but a competent light is
comfortable: therefore she I say as a pru-
dent Mother letteth her childrē see no
more light of the Scriptures, then their
weak senses vnaccustomed to such high
misteries can well cōceiue or beare, nor
giueth their soules no harder places to
see'e vpon, then their infirme conceits
and stomackes be well able to digest, as
the holy Apostle did; when he said, *As to* 1. *Cor.*
little ones in Christ, I gaue you milke not 3. 2.
strong meat: eue so the holy Church gui-
ded euer by the wisdom of God, seeing
the infirmity of her children, knowing
the Scriptures to be good, yet not fit for
euery

euery mans reach, giueth to euery one thereof in measure according to their capacities. Wherefore shee most commonly hath reserued and kept it vncorrupt from other writings, in the three most auncient and sacred tongues as in the Hebrew, Greeke, and Latin, appointing learned men alwaies to instruct the simple out of that learned booke with such histories, & holy lessons as might be most fit to edefie, and helpe them, esteeming it sufficient for them to know there euer was, is, and shall bee one God in Trinity that made, and woulde saue them that kept his lawe, and Commandements: and that Christ the sonne of God was borne of a Virgin, dyed on the Crosse, rose againe, and that they receaue his very body in the B. Sacrament for the health and food of their soules. So the Church thought it sufficient for ignorant men to know, and beleue the articles of the Creede, to know they were bound to keep the Commandements of God vnder paine of deadly sinne and damnation, to confesse and bee sorry when they fell, with full purpose

pose of amendment, to say their *Pater noster*, *Aue*, and *Creede*, and to leaue o-
ther high misteries to learned Diuines.
But nowe these newe iuglers set the
Scriptures to be read, heard, and iudg-
ed vpon of young, olde, learned, and
vnlearned of all sorts, and so they say
they haue brought in the lighte: but
appose the ignorant when they haue
read and heard them, what they then
conceane of such, and such parables of
the Gospell, such places of holy Scrip-
ture, you shall finde them so variable
among them-selues, to haue such foo-
lish, phantasticall, and fleshly; yea chil-
dish conceits thereof, that whereas they
bragge of the light (alas simple soules)
you shall finde nothing in their mindes
but ignorance, errour, and darknesse:
they thinke they see a ship, and it is but
a phantasticall shape: they enter in-
deed into a whole Sea of the depth of
Godes inscrutable misteries, but alas
they know not how to rowe therein, and
so be drowned and ouerwhelmed with
the floodes thereof: they thinke they see
men in steed of trees: they imagine they

see the light of the sunne and they imbrace darknes, Heereof commeth such innumerable opinions, such proud and blind arrogancy, such monstrous heresies, such horrible finnes & vices for that euery simple soole would bee a tamperer with Gods booke, which they vnderstand not, but by mistaking of the text, goe about to defend what they list: yea what humor they bee most giue to. Vppon these & many moe weighty considerations the ho'y Church keepeth the scriptures in the latin tōgue for the most part, & so likewise vppon the like considerations that euery saucy presumptuous fellow should not deride the misteries he vnderstandeth not, if they were spokē in the playn vulgar & english termes: therfore the church vseth at masse in her prayers & publike seruice the latin tōgue that I say the holy Sacraments, should not grow into cōtempt, being made cōmon to euery base rogue to descāt vpō, thinking that it is sufficient the ignorant sort take the fruit thereof, though they know not the mystery, yet the Church doth not disalow any to pray any godly

Catholick

Catholick prayer what hee will, yea the *Pater noster*, *Aue* & *Creede* in the english tongue, so he do it not in dispight of the Church, cōdemning others that they do not well that pray in the latyn tōgue, yea though they vnderstād it not. For often times it may bee that the poore plough mā, that saith his *pater noster* not vnderstāding the wordes, may pray with more deuotion & please God better, then the greatest doctor that can make a sermō of euery petition of the same: for God in prayer doth not so much attēd to mans word, but to his wil, affectiō, & lifting vp of mans hart to God, which is properly prayer. Nay what doctor is so learned when he readeth the Psalmes, though he can english them neuer so well, that vnderstandeth them to the depth? yea of some verse or sentēce perhaps he knoweth not one perfect sence, & yet though hee vnderstand them not perfectly, hee prayeth of them neuertheies, knowing God vnderstandeth them, & his deuout meaning therein, as being indited by his holy spirite, and that hee accepteth his deuout intent. The little children

of *Hierusalem* when Christ on Palmes-
Luc.21.9. funday entred the Cittie, cryed or sung
 in his praise: *Osanna filio David*, which
 wordes being children they vnderstood
 not, yet Christ was well pleased, & de-
 lyghted more with theyr prayses, then
 with the wise Doctores, Scribes, & Pha-
 rises that vnderstood the Scriptures. So
 you see it is not the vnderstanding, but
 the deuotion, affection, and mens good
Luc.2.14 will to which men of good will the An-
 gelles came to shewe that euerlastinge
 peace (by Christ made betwixt GOD
 and man) that pleaseth God. So that
 thou vnlearned man whosoever, feare
 God, serue him, keepe his Commaun-
 dements, pray in what tongue thou
 wilt in obedience of GODS Church,
 and though thou vnderstand not, haue
 a good will in thy prayer to please God,
 and I warrant thee my soule for thine,
 God will heare, and accept thy good
 deuout prayer, and desire.

Chap. LVII. *Wherein the Apostles wordes touching praying, and preaching in unknowne tongues are expounded, and of the goodlye order of the Churches seruice, praying, singing, and praising God night and day in her canonicall houres, feastes, and times of the yeare.*

NOwe whereas Saint *Paul* would 1. Cor. 14
 haue one speake in the Church in
 a tongue that may be vnderstood, rather
 then a thousand wordes in an vn-
 knowne tongue, truth it is wee denye
 it not as Saint *Paul* meaneth: for hee
 speaketh there chiefly of Preachers. For
 you know if a Priest or *Iesuite* should
 preach in latine to the people, it would
 nothing edefie, because few vnderstand,
 and therefore the Church euer causeth
 her preachers to teach the people, and
 preach in the vulgar tongue of the
 Countrie, and so Saint *Paul* would
 haue it. Againe Saint *Paul* spake to
 those that in his time had the giste of
 tongues, which many for want of order
 did abuse vpon ostentatiō, or indiscretiō
by
Ee 3

by praying, or speaking, or preaching altogether a lowde, some in one language, some in another, that bred confusion & disorder, that such fruit could not be gathered of that gift of the spirit of diuers tongues giuen, as was requisite. This *S. Paul* thought to reforme that all things might be done to edification, which the Church doth in her prayers in one tongue by vniformity, & otherwise as I haue declared before: yea this godly order the holy Church obserueth in the course of her seruice, vicissitude, & disposition of the feasts according to that hymne of hers, *Temporum das tempora, ut alleues fastidium*. Lorde thou art he that giuest vs times upon times to lighten our wearnesse; yea the very appointed houres of prayer in the night, and day in the Church, declareth the watch and ward, this holy mother (according to Christes and the Apostles counsels) hath ouer her selfe and children, as when shee prayeth, prayseth, & singeth to God most sweetly throughout the whole world, at the prime, early, in the dawning of the day, at the third, fixt,

sixt, and ninth houres, in the euening, at midnight, and the like, as wee bee taught by the Scriptures the Apostles did, that went to prayer at the ninth houre, and *Dauid* rose at midnight, and in the morning to confesse the name of our Lord, as at euening euery night hee prayed to God, and watered the couch of his former sinnes with contrite and gracious teares, and the like godly orders at other times (but at these statuted houres especially, and not without mystery, remembrance, and due signification chiefly of Christs passion for vs and gifts bestowed by his holy spirit of vs) godly and holy apostolicke men vsed in obseruing houres, scoffe heretickes neuer so much. For though God may be serued at all houres, times, and places, yet times appoynted by the Church be best for obedience sake, and that we may ioyne our selues together, thereby in prayer *tanquam acies bene ordinata* as true souldiers of Christ well armed, and in good array at all times, and against all assaults of the forraigne and common enemy.

Chap. LVIII. *Of the Beades, and of the fifteene misteries of the Rosary, or our Ladies Psalter: and of the great good, and spirituall fruit by deuout saying the same.*

SO they scoffe at Beades that be directories, or (as it were) guides by the numbers, to bring men in minde of the misteries of our redemption. The first ten *Auies*, and *Pater noster* put vs in minde of Christs incarnation: The second of the visitation of *Elizabeth* by our B. Lady: The third of Christs nativity: The fourth of his presentation in the Temple: The fift of the finding out of Christ by his Mother once lost: The sixt ten *Auies*, and *Pater noster* put vs in minde, how Christ for our sakes sweat water and bloud in his agony, and prayer for vs in the garden: The seauenth, how he was whipped: The eighth, how he was crowned with a crown of thorns: The ninth, how he bore his Crosse: The tenth, how he was crucified. The eleuenth, how he rose againe: The twelfe, how he ascended in to heauen: At the thirteenth,

thirteenth, we are to remember the cō-
 ming downe of the holy Ghost: At the
 fourteenth, the assumption of our Lady:
 And at the fifteenth her coronation. Of
 all which misteries (besides the comfort
 thereof, and confirmation in our faith)
 we may apply something morally out
 of the acts of our Sauour, & his B. Mo-
 ther to our instruction and edification.
 And we are taught by the oft repeating
 this number of ten, to haue euer written
 in our mindes the 10. Commandements
 of God, by obseruing whereof we must
 enter into life euerlasting, whereunto for
 vs to atchiue is required perfectiō in vs,
 which perfectiō is signified by this per-
 fect nūber of 10. And as saying the *Pa-
 ter noster* once, we acknowledge one god:
 so in saying the *Aue Mary* 10. times, we
 intend not (as heretiks taunt) to pray to
 praise or worshippe our Lady more then
 God, or like to him, but with deuout &
 thankfull mindes in so oft together reci-
 ting his owne wordes, which he sent to
 the cōfort of vs all by his messenger the
 Archangell *Gabriel*, we protest in that
 mysticall number of ten so oft repeated,
 our

14

15

our louing heart without measure to God, for so vnſpeakable a benefit, hauing nothing but loue to ſeek to requite him for the ſame: which loue becauſe it conſiſteth in obſeruing the ten commandements of God, which wee cannot doe without his grace, therefore we ſo oft beſeech his B. mother to pray for vs, and in reſpect of our vnworthineſſe, that ſhe moſt worthy, to our aide and comfort would be a meſſenger for vs to her ſonne, as the Archangell *Gabriell* from God was a meſſenger to her of comfort to the reliefe of all mankind: So that all good men, but eſpecially ſimple perſons being renewed in memory of the worke of our redemption by meanes of Beades, we are not to forſake them for their taunts. For though God bee not delighted with the number of prayers ſo much as with diſcreete affection and deſire to him: yet theſe miſticall and godly numbers help to encrease our deuotion and affection, and therefore we had now more neede to vſe Beades then euer, when as deuotion waxeth cold, both to pray for heretikes
amend-

amendment, and that we fal not in their blindnes, & for diuers other holy, godly, and reasonable causes and things.

Chap. L I X. *Of the Aue Maria how it is a most deuout prayer, gratefull to God, ioyfull to Angelles, terrible to the Diuell, and most healthfull and comfortable to all mankind.*

AS for the *Aue Maria* it is the very wordes of the Angell *Gabriell*, *Elizabeth*, and the holy Church, now where as heretickes say it is no prayer, but a salutation, they bewray their ignorance, for many sentences and wordes be in Scriptures, that seeme no prayers, and yet effectuell prayers, as in the Psalmes and other places may appeare, where Gods mercy, justice, might, bounty, loue, and the like, is prayfed or called on, not in forme of prayer, but yet a most effectuell prayer, to obtayne his mercy, goodnes, bounty, & grace. So in the *Aus Mary* our B. La: is saluted to the intent to pray for vs & thanks giuen to god that voutsafed by that vnspeakable
mystery

mistery of his incarnatiō of her body to
 be incarnate & made mā for vs, wherby
 man is recouered frō damniatiō, the De-
 uill ouercome, the ruines of Angels bee
 repayred: so that the *Aue Maria* was
 the most ioyfull tidings that euer was
 brought from God to mā. No meruaile
 then though Infidels & heretikes mē-
 bers of the Diuel, abhor the *Aue Mary*:
 for as often as it is deuoutly said, as it is
 ioyful to Angels in heauen, so it maketh
 the Diuel, and al' his Angels to tremble
 and quake. But some Puritanes woulde
 haue nō *Praier noster* neither, nor any stint
 praier, so long they haue babbled of the
 Lord and spirit, that now you see they
 deny Ladies praier & Lords praier too,
 I am afraid in their corrupt consciences
 Christ and God too, neither doe I mer-
 uaile: for improbity & wickednes neuer
 consisteth in one degree (as one said)
Sed cum incipit labi, ruit, & praecipitat,
 till it come to the deapth of all euill and
 mischiefe. For beeing fallen from the
 Church, and hauing once lost the high
 way, they must needes euer bee further
 from the truth (wanting a sure ground
 and

and foundation to stay themselues vpon, that is the true Catholicke Church of God, which Saint Paul calleth the *1. Tim. 3.* foundation, and pillar of truth) til once *15.* they returne back againe.

Chap. LX. *Of diuers holy ornamentes and thinges belonging to the Church, as of lightes in Churohes, of insence, Dedication of Churches, and such like godly ceremonies.*

AS for sacred and holie bells, vestmentes, holy vessells, as Chalice and the like, Heretickes beat them in peeces, make gunnes of them, & chamber pots, and fill their purses. The like did heretickes and infidells of olde especially *Julian the Apostata* that made water in the Chalice, wherein the bloud of *Maries Sonne* (for so the Infidells tearmed it in contempt of him and her) was offered, but he & his fellowes had foule ends, as these fellowes haue & wil haue vnlesse God giue them grace to amend. For if the people of God before Christ had their holy Trumpets to call the people together, the Leuits & Priest
their

their holy vestments, sacred cups and
 Phials, and other vessels though wee
 follow not now Iewish ceremonies (as
 heretickes be-ly vs) yet why should wee
 not haue our ornaments Sanctified by
 Gods word, and that in more deuoute
 & exquisite sort then the Iewes had, by
 how much Christes law exceedeth the
 Iewish ceremonies. For wee see these
 outward ceremonies much help to in-
 crease inward deuotion, as for example
 the very candles, and Church lights do
 signifie vnto vs the light of Gods grace;
 the Gospell the purity of conscience &
 good workes wee ought to haue, with
 manye moe significations which well
 weighed excite, and stir vp deuotion.
 The Maiesty of our temples or churches
 adorned with sumptuous ornaments,
 and Images of Christ and his Saints in a
 liuely history (as it were) setting before
 our eyes by their glorious death and
 martirdome, their triumph and victo-
 ries ouer hell and death: these temples
 (I say) thus adornaed being solemnlie de-
 dicated to God, yea & their dedication
 yearly renewed or remembred do they
 not

not teach vs to dedicate our bodies and
soules wholly to the seruice of God , as
being liuely temples of the holy Ghost,
and daylie to cleanse them more & more
from sinne , to adorne them with ver-
tues, and to renew , confirme , and fur-
nish them vp eftssoones with those effe-
ctuall signes and seales of our redem-
ption those diuine misteries the health-
full Sacraments : Yf God promised to
heare the prayers of those that called vp-
pon him in *Salomons* temple, how much
more will hee heare our prayers and
lawfull petitions thus made in our
Churches, who serue God now in spirite
and truth , and not in presence of that
vmbraticall Arke of the old testament :
but in that most high misterye before
Christs most B. body , our only media-
tor and redeemer , whose intercession is
euermore acceptable in his fathers sight
the Arke of the liuing God that raigneth
for euer . Yf when two or three in
Christs name bee gathered together
hee hath promised to heare them , how
much more when manye hundred or
thowlands bee so collected, & vnited in
prayer

prayer in one Church, will God bee amongst them, and performe their good desires: surely heretickes that thus ruinate, despise, and pollute Monasteries, Oratories, and christian Temples, set vp an Idoll in their owne imaginations in steede thereof, and prepare the way for that general, and Antechristian abomination of desolation, which vvas prophesied by *Daniell* the Prophet. O Christ whē thy signe shal appeare in the cloudes that lightneth the whole world, then Church robbers, Image breakers the razers downe, & cursed enemies of thy Crosse, then, then shal come to confusion, whē thou shalt make al thy enemies thy footstoole. Moreouer whē as in our Churches any ceremonies of incēse, and sweete perfumes (which signifie & betoken the sweet odour and sauour of good life, that ought to bee among vs) be vsed, it is well and commendable: which and the like ceremonies though in some sort of olde they were vsed, yet seing that Christ came not to break the law but to ful fill it, any such ceremonies as be not euacuate, and frustrate by

Christis

Christs comming (as the bloudy sacrifice, circumcision and the like) are now not to be obserued, because wee haue the things themselues whereof those ceremonies, and sacrifices were figures: yet (I say) any thing that tendeth to nourishing of piety, deuotion, and charity are to bee kept still, as fasting, knocking, kneeling, or any such godly ceremonies which concerne the body, as deuotion doth the mind: both which we must offer to God as being all his owne, and due vnto him.

Chap. LXI. *Of religious persons, of their sanctity, learning, and perfection of life: and of the vovres of pouerty, chastity, and obedience which make a religious man: and of the heavy indgement of God to vowe-breakers, and how our Lady vowed virginity.*

AS for our godly religious men that with great seruour of loue to God dedicate themselues in *holocaustum* a whole burnt sacrifice (as it were) both bodies and soules to GOD making a sacrifice to him of the chiefeest pow-

434 *Of religious persons, and of the*
ers of their soules by obedience, and of
their bodies by chastity and pouertye
were they not prefigured by the *Rechabites*,
Nazarites, and diuers orders of
the Prophets, that led a more perfect
order of life, then the rest of the people?
Was not *Elias*, Saint *John Baptist*, and
many more as it were religious *Hermite*?
Be not our religious *Iesuits*, and
Friers a plaine patterne of apostolik life
that with the Apostles forsake al honour
riches and promotion for Christ, liuing
in common, preaching Christ with ha-
zard of their liues to *Heretikes*, *Iewes*, &
Gētiles, & al barbarous people through-
out the whole world. These bee most
wise, most learned, & yet most innocēt,
iust, simple, & vertuous men, such as the
world, especially our cuntry is not wor-
thy of, which a long time hath most
impiously & ingratfully reiectēd them,
notwithstanding that God prospered
our auncestors of olde far better by
their merits and prayers, whiles they
prayed, preached, and serued God in
our country both night & day: by them
our cōmons were maintayned, by them
fatherlessē

fatherlesse children widdowes and seruants sustained, and releued, all states in body and soule by them greatly enriched & supported: The losse of which religious houses, for al vertuous training vp of youth in learning, and other-wile this country now feeleth. And here I cannot omitt the subtilty of the deuill who by litle & litle, as the wile serpent getteth in his head & the after his whole body, he bore me in hand that by suppressing of religious houses, the country would be greatly enriched, but they being once downe the country within a few yeares after was spoyled in a great part of al vertue & riches, both for that the king that was the first breaker downe of the wall (that scourg of God for our sins) spent al the mony he scraped of religious houses & his commons too & that in a few yeares in vanities & in besiedging of citties in other countries litle benefitting him or his posterity: and also deuided him selfe & the whole Realme from Gods church & so spoyled himselfe & others of vertue, opening the window to al vice & heresies. Inso much that shortly after though

not in his tyme, *Lutherans* (and worse than *Lutherans* that he seemed so much to abhorre) corrupted the realme, abrogated Masse, and all: see by what degrees sinne and heresy entereth, which by religious orders was long restayned. Heereof then came presently the spoyle of the fairest flower in Christes garden, next to Martirdome, that was *virginity*, which both *S. Mathew* the 19. *Chapter*: *S. Paul* the first to the *Corinth.* and 7. *Chapter*: and *S. Iohn* in his *Apocalipsis* the 14. *Chapter* so highly commmend, as *S. Paul* preferring that state before marriage saying; *he that ioyneth his virgin in Matrymonie doth well; but he that doth not, doth better.* As for breaking vowes of virginity; chastity and the like, as obedience and pouerty, which three vowes be proper to religion, and make a religious man: These to keepe heretikes dissuade and be the cause of the breach of such vowes, whereby indeede good actions as deuoted to God bee a great deale more meritorious especially in religious men, whose meate and sleepe in doing it of obedience is to them meritorious.

1. Cor. 7.
38.

rious. Such vowes hereticks (contrary to the Scriptures) say ought not to bee made, but we proue it by the Scriptures as in *Genesis*. Did not *Iacob* vow if he returned safe such and such thinges hee would do in the honor of God? Likewise in the bookes of the *Leuits*. *Numbers*, *Deuteronomion*. *Indges*, *Kinges*, *Psalmes*, *Prophets*, & thorough the course of the Scriptures lawful vowes be commēded & practised by good mē, & damnation threatned to the breakers of them. As *S. Paul* to *Tym*. the 1. *Epistle* & 5. *Chapter* pronounceth damnation to those that breake the vow of chastity. But woe, woe be thē to runnegat vow-breakers, Friers & Nunnes, & woe to those that be the procurers. For if man be iealous ouer his wife, much more in most iust sort is gods zeale, indignation, & iust wrath against those that defile his spouses vowed virgins, once dedicated to him. Nay did not the B. Virgin *Mary* vow virginity? I will proue out of the Gospel, & that by the exposition of most ancient, learned, & holy Fathers that shee did: For when the Angell told her she should conceaue

Luc. 1.34 a sonne, how commeth that to passe (saith she, *for I know not a man*? and yet was she already espoused to *Ioseph*, whome if she would, or euer had determined to haue knowne carnally, she neuer would haue asked any such questiō, how that might come to passe. For she the most prudent Virgin knew that by knowledge of mā, was the way ordinary to conceaue; but she (saith *S. Ambrose* had made vow of virginity, which she might not breake; & therefore she asked the questiō how? not doubtfull of the mystery, but desirous to know the manner, to whome the Angel answered not by man, but by the ho'y Ghost, which was without breach of vow, and then she was satisfiied: thus you see our Lady was a vowed Virgin but be these the fruits of new gospellers that bereaue vs of all vertues, yea vertuous & religious persons also: whereas the most learned & most vertuous men that euer were since Christ, and the Apostles time were religious men, Friers, and Monkes; As *S. Augustine* of the Latin Church, *S. Basill* a Greeke, *S. Anthony* *Hilarion*, *S. Giles*, *S. Hierome*, *S. Bennet*, and

Ambros.
in Luc.

and S. Gregory, S Bernard, S Dominick, S. *Frauncis*, all Monkes or Friers, the most
 o' them saying Masse euery day: Good
 Lord what miraculous men were these?
 so triumphing ouer the Diuel, so master-
 ring themselues, so supporting others,
 what continuall fasting? what prayers,
 what earnest & profound studies were
 they daily exercised in? some of them
 curing incurable diseases, some raysing
 the dead, others with a word expelling
 Diuels, some giuing themselues for the
 help & redemptiō of othres, some know-
 ing the very thoughts of men by diuine
 reuelation, whome neither serpent nor
 poyson could hurt, some by continuall
 meditation of Christ hauing the eies of
 their soales watered in his bloud, and
 reposing themselues in his woundes, &
 open side, had the very tokens and im-
 pression of those his sacred fixures im-
 printed in their hands and feete. O what
 candor? what simplicity? what innocēcy
 what purity of cōsciēce were in their vn-
 spotted brests? O what helhounds, what
 mēbers of the Diuell and *Atechrist* be
 these heretiks that pul down the Abbies

Monasteries, raze the monumētts, break a sunder and burne the orders, godly rules and statutes of these religious fathers left to their children and posterity? can *Antichrist* doe more when hee commeth then pluck not only religious men but pure virgins and religious women that serued Christ their spouse and husband out of their cloysters, & make them harlots and common strumpets: yet had we a number of most B. men *Carthusian Monkes* with some others also, that in defence of the truth manfully shed their blood.

Chap. LXII. *Of holy water, and how creatures being blessed by the word of God, miracles sometimes by the same be wrought to the expelling of Duellies, and confirmation of Christian religion.*

AS for ceremonies of *holy water*, and *holy bread*, & *Agnus Dei* blessed by the Pope, heretickes at the beginning, before they plucked off their vizardes, began to set litle store by, as they did by religious folkes and so by litle and litle not only denyed sacramentals, but sacraments andall: see by what degrees mischief

mischiefe getteth the vpper hand. But we be taught by holy Scriptures that all thinges which God hath created or made, and whatsoeuer is rightly blessed or sanctified by his holy word, is good; yea by meanes of his word is bettered and more sanctified: For so when *Elizens* cast salt into the water it was amended. Others you shall reade of olde that by Gods blessed word were made healthfull, and multiplyed to profit of body & soule; and the confusion of the Diuel that is afraide of one drop of water blessed with Gods word, as we daily see by experience in some possessed. This holy water we take then remembering Gods grace giuen vs once in that healthfull water of Baptisme, and in taking of it with faith & deuotiō, sprinkling our selues, the wicked spirits haue lesse power of vs, and the places where we be with many other fruits that followe: yea among Infidels that neuer heard of Christ before, sometimes miracles are wrought by one droppe of holy water, as in the *Indians* in diuers places to this day. Now, because our faith whē
it

it was first planted amongst vs, was then confirmed with miracles therefore it is not requisite that miracles be so ordinarily wrought amongst vs, though sometymes it pleaseth God to shew them, where they may do good, & be not derided as hereticks would do if any were heere wrought, & attribute them to sorcery & witchcraft: but God will not haue his pearles cast to hogges. Fitt it were for hereticks (good men) to bring some miracles to confirme their new no faith. But our Catholick faith hath bene, and is God be blessed by miracles sufficiently in al ages confirmed to this day.

Chap. LXIII. *Of holy Bread given the people in remembrance of that most blessed Sacrament, and in some sort taught vs by Christ in those loanes blessed, and multiplied by him in the desert.*

Holy Bread we vse to take on those dayes we receaue not the blessed Sacrament, and this holy Bread is a remembrance of the blessed Sacrament,
for

for you must vnderstand, that in the primitive church they receaued the blessed Sacrament almost euerie day, such was the deuotiō of the people whilst Christs bloud was yet warme in their harts, but in procelle of tyme, as deuotion euer by litle and litle decayed: so did they lesse vse the same, so that the holy Church *Concil.* was cōstrained to make a law, that once *later. can.* a-yeere at least about Easter euery one *omnis u-* should receaue, and that vnder paine of *trinsque* deadly sinne yf one haue no lawfull im- *sextus &c* pediment: Yet the holy Church wisheth men often to receaue yea with due preparation, the oftener the better if it were euery weeke or fortnight. But because euery one is not thus disposed, yet in many countries shee giueth ho'y Bread somewhat to nourish charity therby in the people, & in remembrance of Christ in the most blessed Sacramēt, the bread of life that came downe from heauen that fedde the people miraculously with holy blessed Bread in the wildernes, and shall feede vs with life euerlasting once, as now dailie in the meane time he feedeth vs with his grace.

Chap. LXIIII. Of receauing vnder one kinde, and how the same fruite is reaped by one kinde as by both: & that peace, vnnity, and charity is the end of this blessed Sacrament.

THough when I entreated of the B. Sacrament of the Altar I spake something of receauing, vnder one kinde, yet I thought good to giue some further admonition in this place touching the same matter, for that I finde by experience many vnlearned persons, that after receauing of the blessed Sacramēt when wine of decency and cōueniency is giuen them to drinck, do take it for the very bloud of our Lord, which notable negligence & grosse ignorance in them may either come by forgetfulness, and ouer litle care & due consideration of this blessed Sacrament, as not duly preparing themselues well and often to remember, what, & how they are to receaue: Or els perhaps sometimes for want of good instruction, & due information of those that first admit these simple lay persons to this blessed Sacrament,

mēt, which euery good Priest that hath charge of mēs soules, as a prudēt dispē-
 fator of the misteries of God ought to be
 careful of, that nothing be wāting of his
 part, but that either publikly, with great
 discretion or at least priuately, his voice
 whē he entreth into the sanctuary of our
 Lord may be heard. For if the people in
 the old law could discerne, when the
 high Priest wēt to offer sacrifice by the
 noise of his bells hanging at his vesture;
 how much more in this law of grace
 ought the Priest of God to take heed he
 be not dumme, but so to extoll his voice
 that the very simplest person of reason
 may heare him, and receaue sufficient
 foode of his doctrine to their saluation:&
 that they discerne not onely when they
 are to offer their prayers to God by his
 sacrifice: but what, and how they are to
 receaue with him, that is (as I said be-
 fore) that although Priests more liuely
 to represent Christs Passion receaue vn-
 der both kindes, that is both Christs B.
 body in the host, and bloud in the Cha-
 lice to represent more effectually (ac-
 cording to his institution) the shedding of
 his

his blood vppon the crosse, to which end he said to his Apostles only (no lay person being present) and to their successors *bibite ex hoc omnes, drincke yee all of this*: yet all lay persons (vppō waighty considerations, as for feare sometimes of shedding of the sacred blood of christ in being giuen to so many, which neither without great indecency, and inconueniency could be consecrated for so manye to receaue) but vnder one kinde, that is the blessed Host, & body of Christ, but not the Chalice as Priests do: yea if it were conuenient to vse so great vessels for so precious and sacred a thing yet hard it would be in some places far north to gett wyne sufficient to consecrate for so many. And therefore whether the Priest or another giue you that be lay persons wyne in the Chalice or in some other cup, you must take it as no part of the Sacrament, but as wyne only to wash your monthes that none of that holy Host the body of our Lord remayne in your mouth still, for in the least part or particle of the holy Host is perfect Christ, wholy his body & blood: where-

wherefore lay men receaue the Sacrament as fully that receaue vnder one kinde, as the Priest doth that receiueth vnder both, therefore lay people are to content themselues with the foode their holy Mother the Church giueth them, who knoweth best how to feed her children, and will giue them that which is meete: and dispute no further. For heretickes disputing for the Chalice to receaue it as well as Priests, disputed so long that in the end they denyed body, bloud & all of Christ in the Sacrament, from which damnable heresy and blasphemy God blesse all true Christians.

Chap. LXV. *Of fasting, and the fruits thereof, and how it hath bene vsed, and commended by Christ and his Saints, and how it is commanded vnder paine of sinne by the Church, and to what persons: & how such as disobey the Church in this precept of fasting or any other, disobey Christ.*

VVE read moreouer in holy Scripture fasting high'y comended,

ded, yea *Moyſes, Elias,* & our Sauour faſted forty daies, inſomuch that whē any great graces were to be giuen to men, or any reuelatiōs, or ſtrange viſions made to the Prop hets, it was commonly done to them in faſting. Inſomuch that looke as by eating we fell out of Paradife: So by faſting Chriſt began our recouery againe, affirming *one Duell there was that could not be caſt out, but by prayer and faſting.* Many other vertues there bee, which I cannot ſtand to reckon, as chiefly modeſty, temperance, liberali-ty, and the like that followe of faſting, whereas drunkenneſſe and belly cheere is the nurſe of all vice, and deſtruction of body and ſoule. When as then faſting is ſo highly commended, the holy Church ſeeing the ſlackneſſe and in- deuotion of ſome, that would neuer faſt vnleſſe they were commanded, and beſides that all thinges might be done in order, and that we may to our greater fruit and merit, as all members of one body, ſuffer altogether, and ioyne our ſelues together in faſting, hath orday- ned the lent forty daies faſt by the ex-
ample

Mar. 9.
29.

ample of Christ, and very tradition of the Apostles. Likewise in England our custome bindeth vs to fast Fridaies, and abstayne from flesh on Satterdaies: So likewise the Church commandeth at foure times in the yeare to fast, that so by prayer and fasting not only the holy Ghost may be more plentifully powred downe vpon them, that then receaue holy orders: but also that we may pay to God at such times, tithes of our bodies and soules, in thanksgiuing for fruits of the earth, & fruits of his grace, as wee doe in the Crosse, or rogation weeke, with solemne proceffion: which or the like *S. Gregory* vsed in *Rome* against plague and pestilence, as this rogation weeke was first ordayned by another holy Bishop to that end, and after receaued of the whole Church to pray for the liuing and the dead, and to arme vs against all incursions of the Diuell both bodily and ghostly. As for the ember daies so called of our ancient forefathers in this country, because of those fasting daies niē eate bread baked vnder embers or ashes: these solemne

450 *Of fasting and the fruits thereof*
feasts (I say at foure times in the yeare
haue beene in vse, aboue these thou-
sand yeares, as by S. Leo it euidently ap-
peareth, and as may be proued by many
other ancient Fathers, and so solemnly
kept in the Church, for such good pur-
poses as aboue said. So likewise many
other Eues of our Lady, the Apostles &
Martirs are to be obserued of great an-
tiquity, and most ancient custome, tea-
ching vs thereby that as by fasting the
Eues of Saints here we must keepe holy
the daies after, that is their feasts in
earth: so by penance, patience, and
long sufferance in the day or shorte
time of this life, wee after may keepe
a festiuall day, that is, possesse eter-
nall ioy and glory with God, and his
Saints in the kingdome of heauen. Yee
shee as a discreete mother commaun-
deth none to fast, but as they may: for
shee beareth with poore labouring men
that are not able with fasting to worke,
those the Church doth not constrayne,
though of deuotion in our country the
poore plough-man (after his manner)
would fast as deuoutly as Priest, or
King,

King, and doe his worke neuerthelesse. The holy Church likewise beareth with children, old folkes, sicke folkes, women with child, or with any such that haue lawful impediment, though it be meete they do it with leaue of the Priest. These holy feasts, lolhards & heretiks spightfully breake in despite of the Church, but as often as they doe it they offend deadly. For Christ our Redeemer and law-giuer, as he commendeth fasting by his word and example, though he set downs in the Gospell written no prescript daies, or certaine daies of fasting; yet he in the Gospel expressly commandeth vs to heare and obey the holy Catholike Church, who vpon due consideration (as I saide) setteth downe certaine daies and times of fasting: which Church whosoever wil not obey, he disobeyeth christ, who biddeth vs account such a disobedient person *that wil not heare the Church no better then a heathen man.* Now therefore then (as I said before) the holy Church commandeth vs to fast on such and such daies, which commandement of hers whosoever

Mat. 18.

17.

euere breaketh, he breaketh Christs commandment, that biddeth vs obey his Church, and therefore heretickes that breake fasting daies, and lent commanded to be fasted by Christs holy church (yea and that of contempt) are to bee accounted no better then Heathens & Turkes; though it be not the meate as vncleane that entreth into the mouth, but the disobedience in will, and act that displeaseth God and hurteth the soule.

Chap. LXVI. *Of traditions, whereof they came, and what they be, & of what authority: and that by tradition and authority of the Church wee know the Scriptures to be the word of God, which be euere most reuerently preserved by Catholickes, but euill understood, corrupted, yea some quite razed out by Heretickes.*

TH E like is to be said of those that of spight breake any of the rest of the holy canons, statutes, and precepts of the Church, as those that marry out of due season, heare not, or desire not

to heare Masse on the Sundaies when they can, and will not come to it, and the like: For Infidels likewise those are to be accounted, that will not belecue and follow the traditions of the Church which heretickes scoffe at, and yet S. Paul saith, *stand and holde the traditions* 2. Thes. 2. *which either you haue learned by our* 15. *speech or writing.* Yea S. Iohn in the ho- 1. Cor. II. *ly Gospell affirmeth, that all things our* 2. *Sanior did, be not written, insomuch that* Ioh. 2. 3. *if they were. he supposeth the world would* Ioh ult. *not be able to containe the bookes, but* vers. 25. *what if we had neuer had Scripture left* vs? should we not haue beleueed the mouth & tradition of the Church, who was beleueed, and taught her children to beleue, and followe her before any Scriptures were written, whereof wee want (as appeareth some part of that which the Prophets, and Apostles writ and left vs: and those parts we haue, as they be most speciall rules, testimonies, directions, & stayes for the Church: so we beleue & keepe them with all reuerence, as deliuered vs by the Church. For infallible truth whose authority

chiefly, moueth vs so to do. Now these traditions are nothing but godly precepts, orders, vses, rites, ceremonies, and intallible truthes of Christ, God, his Saints and Sacraments, & due administration of the same, which we receaue by word of mouth without writing of our forefathers, as they did of theirs frō one generation to another, from Christ & his Apostles time. Hereupō *S. Austen* giueth this notable rule, that when any thing is generally receiued of the whole Church, the first beginner or author whereof cannot be found out, or is vnknowne: acknowledge that for certaine, for an apostolike tradition, & we are to belecue it as certainly to be true, as though it were written in the Scripture. For the church was, and traditions were, as I said before the Scriptures was. *Nay* saith an holy Doctor and blessed Saint, *what if the Scripture had neuer beene, should we therefore not haue beleued the Churches traditions?* *Nay* saith *S. Augustine* *I would not beleue the Canonical Scripture, or gospel, but that the Churches authority moueth mee thereunto.* Se here of what authority

thority the Church is vnto whome the word written is but a rule and stay as it were. When S. *Paul* had taught the *Corinthians* the truth of the blessed Sacrament of the Altar, & forewarned them of some abuses amongst them about the same, he tolde them that *at his coming hee would dispose and set in order other things* about administration of the same, which what he did therein it is not written: yet wee are to thinke hee vvas as good as his promise. And therefore many things vsed at Masse this day, as the holy canon and other ceremonies, we no doubt haue the by the institution of Christ, and Apostolical traditiō. For though the Church according to diuersity of times what she thinketh most fit to edesse the people, may alter (especially some externall rites and ceremonies) or put to as she thinketh best: yet there be certaine thinges she neuer doth nor will alter as Christs wordes therein, and the traditions of the Apostles wherefore I am bound to belecue the Church as vvell when shee saith of tradition this is the worde, or deede of Christ

vncl

Gg 4

or

Or the Apostles, as when shee telleth me
of the Scripture, this is G O D S word,
which Scripture we reuerēce more then
any people in the world, as I declared
before, but not the Scripture, but the
false vnderstanding is to be blamed,
againē though the Scripture be profi-
table to instruct, teach and the like, yet
many other thinges that be not written
be expedient, & necessary to be knowne
as the word Trinity is not written in
Scripture, yet necessary to be knowne,
and beleueed where S. *Iohn* saith in the
Apocalips that nō man shall adde or put
to that booke or draw from it, he mea-
neth that no man ought to corrupt his
writing in that booke, or anye other
bookes of the Scriptures, nor pull out
any bookes, but *Heretickes*, as *Protestāts*
and the like, not only corrupt the text of
Scripture, both by false translation and
false vnderstāding them, as of late hath
bene proued to their shame if they had
any: but also mangle & pull out a num-
ber of bookes of Holy Scripture that
make against them, as I declared before,
wherefore vppon them and such as they
be,

be, that so adde, and pull out of holy Scripture, must needs lye that heauy curse, God by *S. Iohn* threatneth against such euill men deprauers, sacriligious robbers, and defacers of the Scriptures, and GODS word.

Chap. LXV II. Of God that he is one in substance and three in persons: and of the horrible blasphemy of heretickes & Athistes against his diuine Maiestie.

BVt some other hereticks of this time haue neither lest Christ, nor God, the blessed Trinity vntouched. One heretick blasphemeth and compareth the blessed Trinity, our most mighty and mercifull Lord God, one in nature and substance, but three in persons, which *S. Iohn* calleth the father, the word, & the *Pater verbum Spiritus* holy Ghost. These three (saith he) be one that is (as I saied) three persons and one God of one substance, power, and eterni-
ritus Sanctus.
 nity: these diuine persons (I say) that horrible and most monstrous heretick compareth to *Cerberus* the dogge of hell with three heads; oh blasphemy whiche doth

doth not the earth open? Oh mercifull Lord God long patient? Other like men there be, that worse then beasts desier to dispute, whether there be a God or no: a thing that very heathen men hauing vse of reason neuer scarsely doubted of. For I neuer read or heard of any nation for the most part so barbarous but it either worshipped a true God or a false God: but see how sinne & heresie hath blinded mens harts. O if Atheists would but lift vp their eyes, to heauen and behold the heauens that all Philosophers, and Astronimers know by reason neuer cease moving, and how one plannett or orbe, hath superiority, or domination ouer another, and how the lowest and al the rest be in continuall circuite moued by force, and vertue of the highest that *primum mobile*: if senseles men (I say) would but only consider this common, plaine, knowne, naturall reason they in the end might finde some first & chiefe mouer aboue the rest, & so when mans minde is so high it can attaine or reach no further, that incomprehensible thing so farre aboue the reach of mans reason

is God, *summum & perenne bonum*, that
most high, chiefe, essentiall, and endles
goodnes the beginning of all thinges, &
yet of himself without beginning or end,
that containeth all thinges, and whome
nothing, nor heauen and earth can con-
taine or holde, and yet whole and per-
fect God in all, and euery part of heauen
and earth, whose mighty power reach-
eth to the vttermost coastes of that bot-
tomles lake : but alas what neede I say
this to Christians, and yet there be that
goe vnder that name, & in our country
too that call these matters in question
with no lesse vanity and leuity (would
God with no more blasphemy) then
to talke of *Robin Hood*, these be such
whereof the Prophet speaketh : *dixit in-
sapiens in corde suo, &c.* the foolish man
said in his hart there is no God.

Chap. LXVIII. *Of hell and of the iust
punishments therein for some without
release for euermore.*

AND truly a number of Here-
tickes liue as though there were
no

no God indeede; hell nor heauen, what? they stick not to confesse some of them, that hell is only in the brest and but a darkenes of the minde and conscience; or some biting of the same, but they shal feeke vnlesse they speedely amend, another hell indeede as Christ said, where that deadly worne gnawing vppō them shal neuer dye, and where that euerlasting fier that he at the last day shal command the wicked to depart into, shal neuer be quenched, where is weeping wayling and gnashing of teeth. Truly I my selfe knew an vsurer now become a Maister by his honest trade that said who is able to say there is a hell? and yet this mā would seeme to be wise: indeede it is seldome scene, that any retorne from hell to bring newes back, especially vsurers: but if he would beleue God to be iust, or beleue Christe, he would not doubt of this matter, for our iust Lord thretneeth hell to the wicked, as he promisseth endles reward of glory to the iust, yea our meeke and mercifull Saviour saith there is a hell, and that with no small nor short paines and punishments

ments but with vnmearurable & endles
 torments : For what do you thinke that
 rich glutton, *which Christ speaketh of in
 the Gospell*, would giue that could not
 haue a droppe of cold water, to quench
 the thirst of his tongue end, being pu-
 nished in flames of fire ? What thinke
 you would he do at this day to be relea-
 sed, of his torments who would not
 looke at the poore beggar nor spare him
 a mite, or giue him a peece of bread
 lying in misery, the dogges licking his
 sores when the rich glutton fared deli-
 ciously euery day in filkes and veluttes,
 what thinck you would he do to be with
 that poore beggar in heauen if life but
 for seauen yeares vppon earth might be
 graunted for his saluation ; but that
 tyme is past for euer, in hell is no redem-
 ption ; where the tree falleth there for-
 euer it lyeth ; that is whether a man dye
 in state of saluation, or damnation, after
 death passed it cannot be altered, be-
 cause his soule is hardened in malice
 dying without iust sorrowe and with
 affection euer to sinne if it might bee,
 wishing there were no God to punish
 sin

sinne, and so dying in displeasure of his Maiestie which is infinite deserueth endles torments, but those we pray for departed, that dye in state of saluation (as I said before) and neuer come in that bottomles pitte I now speake of. But touching those in hell with them the gate is shutt vp, which once shutt there is neuer hope of saluation, the night is come when man can worke there no more his saluation; therfore would God this rich vsurer and all of his minde be- time would know there is a hel, as christ telleth, and worke their saluation as he exhorteth which this rich glutton if he might would, but being in hell he can doe no more, as being in an end of that, which shall neuer haue end.

Chap. LXIX. *Of heauen which world-
lings contemne & how we may obtaine
it, and of the glorious and most happy
estate of the body with the soule for euer
after the generall resurrection.*

BUT you se what opinions here-
tickes and vsurers haue of hell, I
would

would gladly know what they thinke of heauen. I haue heard of some that haue had so good a conceipt thereof, that if God would euer let them liue heere, they would neuer desire him (as they say) to trouble him in heauen, nor no more I warrant you they shall vnlesse they haue a better desire to come thither, whether to arriue a mā must leaue affection to this worldly trash or els quite forsake it, which worldlings cannot abide to heare of, for heauen is high & cannot be obtained with too great a burden on our backs nor without labour paines and earnest desires as saith Christ, *The Kingdome of heauen suffereth violence and men must take it as it were by force*, that is, swinck and sweat for it, as an inheretance of greatest importance let therefore a man ioyfully giue himself and all he hath for it, & he shal win it, *As the wise mā that found the treasure in the field solde all he had to enioy that field and treasure*, whereby is vnderstoode the Kingdome of GOD the treasure and fulnes of all good things: wherein wee shall finde Christ the full delight and

and infinite treasure of mans soule. Hereticks woulde sonie of them haue vs now in no better case (since Christ hath by his bloudshed opened heauen gates and remoued that wall betwixt God & vs) then the *Iewes* were before Christ, when none entered into Gods glory till Christ had deliuered them; but Heretiks be-ly the truth & think too basely of Christs victory ouer the deuill, hell,

That some & death, who would haue mens soules
gather out to lye I know not in what. obscure pla-
of Luthers ces, and hidden receptacles till the day
works was of iudgment, but truth it is as wee bee
his opinion taught by the Scriptures our Sauour
& of o- with the rich spoyle of Saints & many
thers or ra blessed soules entered into his fathers
ther worse. glory, with whome Saint Paul desired to be
Note the when he said I desire to bee loosed (from
perfection his body that it was) and be with Christ, so
of man is that Christ is in heauen no doubt now,
greater by and Saint Paul & al his blessed friends,
how much and innumerable saued soules since his
he approach Ascension with him, and he hath pre-
eth neerer pared the way for vs if we well and per-
to angeli- fectly doe liue, to be with him as soone
cal nature as the soule is from the body and at the
glo-

glorious resurrection with Christ, then shall we be clothed with a glorious stole of our bodies also in which respect we shall be better by it in some sort; then Angels that want bodies, which body as it was pertaker with the soule of the griefe and paines of Christ, so it shall be for euer pertaker of the glorious resurrection with him, where after with Christ shall be more ioy & happines of all good things thē may be thought or imagined.

*I meane
not that
humane
nature ex-
ceedeth
angelicall
but thus I
speake*

Chap. LXX. *Of the Pope, that he is the
Vicar of Christ, and lawfull successor
of Saint Peeter.*

*chiefely
for the ho-
nor of our
Lord Ie-*

LAstly the heretickes raile much against the Pope for he is euer in one end of their sermons, and therefore I will end with him in this litle treatise, I told you before and proued vnto you in one of the notes of the true Church (which is succession) how the Pope is Vicar of Christ, and successor most lawfull to Saint Peter, to whom and all his successors in him, Christ committed chiefe charge and authority ouer the Church wherein at the first generall consell he

*vs who
in himself
hath so
high ex-
alted our
nature.*

H h

made

made decree, & gaue first sentence, he rayfed the dead, healed the incurable with his shadowe, and *strooke me dead at his word to the terror of all excommunicate and sacrilegious persons, and to declare the authority he had to binde and loose, to kill and raise againe, wonderfull were the thinges that God wrought by those that succeeded in his place, 30. and moe of the first Popes were all most glorious Martyrs. One of the Popes indeede with his predecessor S. Peter denied Christ for feare of death but with S. Peter presently rose againe, & condemned his owne fault, whereas other Bishops for that he was the high Bishop would not condemne him, saying in the Councell, *Prima sedes a nemine indicatur, The first seate or S. Peters chaire is iudged of no man*: Wherefore before the prosecuting Tyrant confessing his fault, and accusing the deniall of his Master with just reproofe of the Infidell, and incredulous persecutor, the impius and cruell Tyrant put him to death, & so he dyed a glorious Martir. Another Pope there was (as some affirme)*

I meane
 Marce-
 line who
 in that per-
 secutio of
 Dioclesia
 Thus ad
 hibuit de
 orum si-
 mulacris.
 ex Da-
 mas. &
 Platina.

affirme) a fauourer of the heresie that
 holdeth, that soules before the day of
 judgment shall not see God and was a-
 bout to haue ascended the chaire, that
 is to haue made a decree intending to
 bind the whole Church thereunto for
 maintenance of that erroneous opinion. *This sto-*
 But it pleased God to strike him vwith *ry haue I*
 sodaine death, that he could not do his *hearde,*
 intended purpose. See the prouidence of *though to*
 God how he defended his Church, and *my reme-*
 how faithfull he is in his promise, that *brāce I ne*
 told S. Peter his faith should neuer faile. *uer reade*
 For though *Peter and Marceline* of it, neither
 frailty for feare denied their Master, *can I call*
 and this other Pope as a priuate man *to memory*
 became a fauourer of heresie, and did *the name*
 erre as men, some in act of themselves, *of this*
 and another in opinion. Yet when they *Pope of*
 came to make publike decree, intēding *whom on-*
 to bind the whole Church thereunto, to *ly by rela*
 giue judgment as it were *ex Cathedra* in *tion of o-*
 that place which is the highest tribu- *thers I*
 nall seat in Gods Church, wherein they *heard this*
 spake in the perso of Christ there lo they *matter as*
 neuer did, nor any successor of S. Peter *also of his*
 cā euer possibly erre, as partly appeareth *sodē death.*

by this dreadfull example of this afore-
 said Pope preuented with death, so that
 if there were any one Pope amongst an
 hundred (as they be but men) of euill
 life or conuersation, Gods truth of here-
 ticks ought not to haue bin slaundered
 therefore, neither hath the true faith in
 the Apostolike seat of *S. Peter* fayled,
 though any ill man for the sinnes of the
 people may haue possessed the same,
 but ordinarily the Popes haue beene,
 and be (God be blessed for it) the most
 godly and vertuous men vpon earth as
 I before shewed by the glorious number
 of those that be Martyrs and Confes-
 sors, such Saints as the heretickes can-
 not deny.

Chap. LXXI. *What most admirable,
 vertuous, holy, zealous, and most wor-
 thy and charitable men many Popes
 haue beene of olde and of late yeares al-
 so, euen to this present day.*

FOR example, of what vertue vvas
Leo the Pope that meeting *Attila*
 a great and mighty tyrannicall King
 that had spoyled almost al Italy, and cō-
 ming

ming to Rome to haue destroyed it, *Leo* then Pope desired him to returne, who though he came like a Lion, he obeyed the Popes words and returned as meeke as a Lamb, his souldiers meruailing their Master would bee so ruled by a Priest, he answered that hee durst doe no other. For whilst *Leo* the Pope talked with him, hee saide hee sawe one stand by the Pope in Priestly attire, with a drawne sworde threatning him death if he would not obey the Pope. By the same vertue and holinesse, another time hee put backe *Gensericus* from the burning and sacking of Rome. Yet we doe knowe though Rome were destroyed, that Saint *Peters* successor shoulde neuerthelesse be Pope of Rome though hee were in any place of the worlde. As for Rome it hath often beene sacked, and the Popes persecuted & driuen away: and yet God hath had euer care to prouide a Pastor for his Church, though God hath oft and as we may well thinke, will for his seruants sake aboue other places defende that Cittie, what shoulde I speake of

that Apostolike spirit that was in *Gregory* the great, first Pope of that name; and our Apostle of England. His religious acts and worthy workes extant to this day, declare the excellency of the man for all eternity; when heretikes that call him the first *Antechristian* Pope, shall with confusion be buried in hell, to omit most famous and worthy men, and be short, what singuler vertues had *Gregory* the thirteenth of blessed memory? what Seminaries did he erect? what learned Colledges did he maintayne? what feedes of vertue and learning by religious Apostolike Fathers and men, did he sowe almost throughout the vvhole vworld, vvith infinite expences, fought the conuersion of heretikes and the whole world besides especially our country, to whom he was a most louing father, oft lamenting the miserable state thereof, and that with teares. How miraculous and worthy the acts were of *Pius Quintus* his predecessor against the Turkes, all Infidelles and Heretickes, all the worlde knoweth: I neede not speake of the vertue and religious piety of

of our holy Father *Clement* the eight
that now is Pope of Rome, for all good
men there know it, what excessiue ex-
pences he hath bin, and daily is at, in
defending the whole Christian worlde
against the common enemy the *Turke*,
what fatherly care he hath vpon those
Princes and States that bound vppon
him, what gifts and dignities hee hath
bestowed on such as haue shewed them
selues valiant Champions in defence
of Christs truth, and christian coun-
tries: how with sighes and teares hee
hath lamented such Princes and coun-
tries, that haue withdrawne themselues
from their christian brethren, winking
at the *Turke*, finallye to their owne
harne and ruine, with what Aposto-
like, serious, zealous, and most prudent
diuine letters, and graue messen-
gers to the contrary hee hath exhorted
and admonished them: to bee brieft,
France, and *Spayne*, yea and all *Eu-
rope* to their comfort and ioy, seeth and
feelethe the fruits of his labours, in
reconciliation of Christian Princes,
quieting of Countries, seeking to the

vtternmost of his power for perfect peace
betwixt God and man throughout the
whole world, a man surely right worthie
his name, a right Clement full of Cle-
mency, mercie and piety, in charitable
almes good deedes, and most worthy
thoughts towardes all men. The Popes
sometimes after a great and sure prooffe
of their Godly liues and miracles haue
canonizd good mē departed for Saints
heere to be accounted & reuerensd in
earth, as they be with God in honor
aboue in heauen, but the glorious actes
of these holy Popes, not on'y of old but
also of latter yeeres (God euer be blessed
for it. *Cuius manus non est abbreviata*) ap-
proue them to be Saints canonized with
God indeede as hauing their names
writtē in the book of life whose worthy
and famous memorye for all genera-
tions shall neuer decay.

Chap. LXXII. *Wherefore he weareth
his Crowne, is borne of mens shouldrs &
suffereth deuout persons to kisse his foote.*

I He hereticks say the Pope is proud,
for that men kisse his foote, & beare
him

him on their shoulders, and that hee weareth a triple crowne & the like, first for wearing a crowne, they ought not to blame him, for he is not only Bishop but also a king ouer that country and citty & requisite it is for him & his counsell the Cardinals to beare some shew of maiesty and estate otherwise the infirme people that must bee houlden in awe would despise and not obey them. Againe if God suffer wicked Princes to haue glory and raigne, it is for the glory of his name then that sometimes his deereft seruants may haue peace and honor euen vppon earth for the comefort of the faithful & that infidelles may haue lesse cause to triumph and blaspHEME the name of Christ, as though he could not exalt his Vicare and Steward but would forsake altogether his dearest seruants. As for being borne of mens shoulders, yt is for that he may the better be seene of the people, as he passeth to Saint *Peters* Church of some solemne feast that they may all see him and haue his blessing which they could not a number see yf he went in the throng, whereas there is
such

such presse sometime of such a high feast, many thousands being gathered together (so great is the deuotion of the people) to serue Christ honor him in his Vicar, and visite the bodies of the holy Apostles. In that some of deuotion, kisse his foote, though he command nor require any so to do, yet considering for whome they do it, that is, that it is for Christ whose person by Gods prouidence he representeth, he disalloweth not their deuotions, and we see therein the word of the ho'y Prophet in some sort according to the letter verified that before Christ prophesied *Inimici eius terram lingent* that his enemies shall lick the earth, that is those that sometimes were enemies to Christ as Rome was before it receaued CHRIST faith afterward shall become so obedient & subiect to Christ that they shall worshippe his very foote-stoole, and not only kisse his foote, but the very earth his Vicar treadeth vpon: Moreouer whereas Saint *Gregory*, Saint *Leo* and all holy Fathers Popes in that feat, writt of themselues (though most humble men) yet (I said) they affirme
of

of themselves that they supplye the place of Saint *Peter* and CHRIST yet *This I* as euery one may easely perceiue; they heard of bee most humble and lowlye men of *such inbe* themselves in so much that the Popes *bitants o* that now bee; in their owne persons *Rome tha* giue audience; and will heare and *well knew* helpe the cause of the poorest men in *it that* the world; yea once euerie day from his *this was* most waighly affaires the Pope alloteth *the cu-* a tyme to heare himself; the complaints *stome of* of the poore insomuch that in his wri- *Pius quin* tinges such is his humility he termeth *tus and* himself with no higher a style then cal- *Gregorius* ling himselfe alwayes the seruaunt of *13.* the seruaunts of GOD.

Chap. LXXIII. *Why heretickes haue*
ever slandered the Pope; and how
 GOD turneth their malice to the be-
 nefitte of his elect; and how heretickes
 be forerunners of Antichrist; and of
 Christs victory ouer his enemies in his
 Church.

AND yet will hereticks call the Pope
 proud that with al humility watch
 and

and care, seeketh their saluation both night and day? But it is not without cause heretikes slaunder and barke against the Pope for they like wolues, as long as he the lawfull pastor is sound cannot haue full scope to inuade and deuoure Christs flock and therefore as holy Fathers doe note it, hath euer bene the manner of heretiks to bark against the Pope & yet see how God can turne all to the best, for truly the brabling & most impudent lying of your Ministers against the pope gaineth them litle, for it giueth some occasion that neuer almost heard of the Pope, to enquier further what he is and so finding him in the end to bee Christs Vicar and Pastor of their soules by good enquire of the truth they forsake their woluish Ministers as liers and enemies to Christ the truth, who because they be *Antechristians* themselves, therefore the more priuily to goe masked & vnkowne themselves they call the pope *Antichrist* not vnlike to that drab and vnnaturall mother whereof we reade in Scripture, that that hauing oner-laine her owne child,

ma-

malapertly would haue faced downe
the naturall mother and haue had her
liuing child in keeping: But wise *Salomon*
decided the matter; So you see it
is the property of naughty women euer
to sclaunder the good that their owne
naughtines may either seeme more tol-
lerable, or lesse suspected. So I say this
corrupted whore of *Babylon*, this strum-
pet heresy euer slaundereth the good
woman the natueral mother (the spouse
of Christ his Church) but especially the
head thereof Christs Vicar the Pope
calling him *Antechrist*, *Christan Rome*
Babylon and the like, wheras as I decla-
red they themselues indeede be very
antichristians preparers of *Antechrists*
way, his prophets and very forrunners,
and their manyfolde heresies bee no-
thing but a very heape of deadly dam-
nable dregges & corrnption, a very ba-
bilonicall confusion; But Christ (our
true *Salomon*) the wisdome of his father
hath and euer will iudge and discerne
our naturall mother his deere spouse,
the Catholike Churches cause will re-
store her weeping for her children lost
will

wilv according to his promise preserve
 his Vicar her lawfull pastor the Pope
 in all truth that his faith shall neuer
 faile, and send the drabbe and strump-
 pette of heresie and sinne packing and
 make her folishnes and wily deceits
 knowne vnto all men, yea will cast her
 into the fiery lake, burning with fire
 and bristome *in sacula saculorum* world
 without end. Where all her fawters
 that maintained her here and fledde
 not out of her be time, al Kings Princes
 and nations of the worlde that with her
 whordome were corrupted shall crye
Woe, woe, Babilon, Babilon, that great
 Citty is falne downe, and so of the cupe
 of Gods wrath with her shall they drink
 for euer who were corrupted with her
 prostitution, and who folowed her ple-
 sures and delights here in this life.
 When Christ in his Triumphant King-
 dome the Church, spight of that olde
 Dragon the strumpet and all her Mer-
 chants shall raigne for euer.

Chap.

Chap. LXXIIII. *Of the assistantes of the Pope as first of his Cardinals, and why they be so called, also of religious men Priests and Godly men of this time that dyed Martirs and of the dying obstinately of heretickes.*

Heretickes to shew all their spight when they cannot answer Catholike arguments nor touch the Pope for or in his life, yet will they slander all the Popes assistantes, Bishoppes and Priests with their old worne out termes of Papists & popery &c. The Cardinals (as is well knowne) be Princes, men of no small vertues, & of the greatest gravity, learning and ciuility in the world maintaining vertue and learning and iustly punishing vice and heresies in all places, refusing many of them no labours nor paines to helpe the poore, & vphold Gods Church amongst whome our late Cardinall *Allen* of blessed and worthy memory (a most rare man and father to this country as all good english men, & the Christian world besides knoweth)

de-

deserueth not the least praise and they
be called *Cardinals* (amongst other rea-
sonable causes) for this reason because
euen as the doore is stayed and hangeth
of the bookes, so vnder Christ and his
Vicar, the safegard health & wel doing
of the flock of Christ is sustayned, and
dependeth much vppon the vigilant
care and wisdom of this most graue
senate their prudent & mature counsel.
Yf any of them (as men) do offend as is
seeldome seene, the Pope as iudge ouer
all nexr to God, leaueth it not unpuni-
shed. As for Bishoppes and Priests heere
in our country of old, though many of
them most reuerend vertuous men, yet
wee are not bound to defend the liues of
all, but such as were naught indeede be
the shame of your ministers, and their
new broched heresie for who but loose
Priests and religious men of lewde life
were ready so greedely to receiue heresie
yea became the first brokars of heresi, as
in *Germany Luther* a rutiuegat naughty
Fryer. Bawdy *Bales* heere in England &
many mo not worthy memorie. And
who resisted, and dyed rather then they
would

would yeeld to sinne and heresie, but good vertuous mē indeede? Who more learned, wise graue and vertuous, then *John Fisher* late Bishop of *Rocheſter* who for that hee would not yeelde to the Kinges vnlawfull deſier, nor conſent to abrogate the Popes authority (who neither would nor could diſpence with the King in a thing contrary to Gods law) whereof he fell out with the Pope, and ſo you ſee vpon what groundes here in England begane heresie. This holy Biſhope (I ſay) nothing conſenting vnto the Kinges vnlawfull deſier (in putting away his wife & forſaking the lawfull Paſtor of his ſoule the Pope) whereby hee forſaw all heresie and miſchiefe would follow. Moſt gloriously in the defence of the Catholike and Apoſtolik faith appoſed him ſelfe as a wall for the houſe of God and ſea'ing that in acte which before hee had preached, and thought by worde moſt conſtantly and victoriously ſhed his b'oud. So did that wiſe and honorable learned man Sir *Thomas Moore* ſo the *Moncks* of the *Charter-houſe* who at their death

praying for the King and realme, sealed likewise the truth with their blood, not like heretickes in *Queene Maries* time that at the stake, like hell-houndes barked against the Pope, and rayled against the *Queene* and state, dying as furiously and obstinately; as these *Martyrs* in *King Henries* time, & our *Priests* in this *Queene* his daughters time die meekely and constantly, and no meruaile, for heretickes be *Martyrs* of the *Diuell*, as *Catholickes* be *Martyrs* of *Christ*. For as *S. Augustine* saith, *It is not the death, but the cause that maketh the Martyr*. For heretickes in his time were punished justly by *Christian Princes*, yea some desperatly of olde killed themselves as we see now some wicked & peruerse persons doe; so that voluntary to die you see is indifferent both to good and badde; So that our *Sauour* called not euery one blessed that suffer persecution but such as suffer for righteousness sake.

Chap. LXXV. Of *Antechrist* fore-runners, of his false lying signes & deceits, of his intollerable *Luciferian* pride, subtilty, and short raigne, though most violent persecution of his life, birth, death, and ministers.

Heretikes then dying against the truth which is Christ, what other be they then Martyrs of Sathan? very Prophettes and fore-runners of *Antechrist*; which most wicked man against the latter day shall come in all false and lying signes and wonders flatly denying Christ and God, extolling himselfe above God, as saith S. Paul, with such subtilty that the very elect if it were possible should be deceaued: But our good Lord I E S V S for his elect sake will shorten those perilous daies. For as we gather out of the holy Prophettes, especially the *Apocalips* of Saint Iohn, he shall raigne but three yeares and a halfe, whome our Lord I E S V S shall defyce with his power, yet in that short time he shall so persecute the Church, that all the persecutions we now seele, or that euer were since Christ, be but as it were

2. Thes. 2.

Dan. 11.
Ioh 12.13
14.17.19.
20.

a shadow in respect of that of *Antichrist*. For as the power of God was in Christ to conuert and win soules; So by Gods sufferance, all the power of the Diuell shall be in *Antechrist*, to peruert and deceaue men. Though the Diuel shal not be incarnate in *Antechrist*, as God was in Christ, wherein not by confusion of substance, but by vnity of person two distinct natures in Christ bee but one person. This persecution shall bee both openly and secretly, openly in might & power, slaying the innocent, and secretly in his fore-runners, that prepare his way before his comming, and after his coming in his ministers that by sleights & wiles vnder the colour of vertue, shal bring in all horrible sin & vice, deceauing the innocent & simple sheepe. He shal be borne as many as firme of a Jew of the tribe of *Dan*. See how far all these qualities be frō the Pope of *Rome* which the heretikes call *Antechrist*; For *Antechrist* is as much to say, as contrary or agauist Christ. The Pope he most honoureth & preacheth, and causeth Christ to be preached. *Antechrist* shal cal himself
 God,

God, the Pope calleth himself seruāt of the seruants of God; *Antechrist* as some gather out of *Genesis. Fiat Dan. Coluber in via &c.* Shal be borne of a *Jew*. The Pope is comōly an *Italian, Frenchmā, or Spaniard* borne, & chosen for his vertue and learning out of these or some other christiā country. The *Jewes* chiefly shall receaue *Antechrist* at his cōming whom they looke for as their *Messias* & Saviour to come & conquer the whol world with great pomp and glory as our Saviour foretold them that *another should come in Ioh. 5. his owne name, him they would receaue,* which al Fathers vnderstād to be *Antechrist*, that the *Jewes* shal receiue in steed of Christ, whom they crucified cōming in his fathers name. To be brieft, there hath from Christs time to this day bin many Popes, but *Antechrist* borne of the tribe of *Dan* or of some other tribe shall be but one man & as *S. Iohn* in the *Apocalips* affirmeth he shall slay *Enoch Apocal. and Helie* whome Christ shall sende to *cap. 11.* preach against his false miracles, and to comfort his afflicted flock the Church which he shall neuer forsake.

Chap. LXXVI. *How the Diuell and Antechrist be compared to that monstrous serpentine tailed Dragon drawing numbers with them into euerlasting perdition, and that one certaine man Ant:christ is yet to come though hee hath many fore-runners.*

LET any man of learning, reade but on y S. Gregory vpon *Iob*, and he shall finde all this, and much more then I can say vpon *Antechrist*, comparing that great monstrous serpent and dragon *Behemoth* which stretcheth out his tayle as the Cedar tree vnto the Diuell, and *Antechrist* his vessell, that (as saith S. *Iohn*) with his tayle draweth the third part of the starres of heauen, that is men in great account and authority in the sight of the world, for learning and other qualities, he by promises gifts and threatnings shall drawe downe with him out of Gods Church to destruction and damnation, as his fore-runners heretikes and Infidels doe, you see a number that for feare of losse of life gaine pleasures and commodities, forsake Christ the truth and their saluation,

tion, so that many Antechrists no doubt as Ioh. 1. 4.
 faith S. Iohn be now in the world, deniers
 of truth & aduersaries of the same: but
 yet one man of perdition, properly cal-
 led *Antechrist*, is yet to come as wee by
 Scriptures and authorities of holy Fa-
 thers and Doctors be taught: of which
 wicked man heretickes of these times, as
 I haue oft said be no doubt Prophets &
 fore-runners, affirming that darknes is
 light, and light darknes; that is, that the
 Pope (which as by sufficient authority
 I haue already proued, is the chiefe ser-
 uant and member of Christ) is *Ante-
 christ*, so that when hee cometh faith
 being decayed, *Antechrist* indeede may
 rule and take place without contro'e-
 ment or gaine saying: but yet Christ
 will haue his Church and faithfull
 flocke euen in the heat of *Antechrists*
 time that shall boldly gaine say him,
*and with their h'onde testefie the truth
 which shal neuer decay.* From which peri-
 lous times which seeme now to approach
 our Lord deliuer vs: For truly of all he-
 retikes that euer were since Christ these
 hereicks approach the nerest to *Antechrist*

Apoc. 11.

and seeme to be his very forerunners. For *Antichrist* at his coming shall deny Christ God and all as heretiks haue by tymes since Christ, denied some lesse articles of the *Christian* faith, some more for of some heretiks we read of o'd that denied the cōsubstantiality of the sonne of God with his father as the *Arrians*, some the grace of God, other free wil as in Saint *Augustine* time. Some denied inuocation of *Saints*, derided their sacred reliques and scoffed at pilgrimage gate, or deuout visitation of their holy Sepulchers, as in Saint *Ieromes* tyme, one denied the resurrection of the body in Saint *Gregories* time; Others beganne to bark against the blessed Sacrament before, and in Saint *Bernards* time and so from time, false heresies haue start vp against the Church of God, for her better triall and exercise, of wisedome of minde: as by bloody persecutions of pagans, and infidelles thee before was exercised in body. But these protestants with their fellow puritans; and other of their bretherē heretiks of this time, deny almost or corrupt all articles of our faith

and

Pelagius
Iovinian.
vigilātius
Euniches

and religion; their faith standeth all of
negatiues, and therefore like and most
like *Antichrist*, which shall deny all
goodnes God and all. As for example
the heretiks of our tyme deny the true
Church; deny free will, deny all the
Sacraments save Baptisme, and that I
to'd you how they abuse also, they deny
purgatory, prayer to the *Saints* of God;
deny pardon; Pope, pilgrimage, fasting,
prayer, yea haue some most erroneous
and badde conceits of Hell, Heauen,
Christ, God, and all, be not these *Ap-
pollionists*, *Abbadonists*; those destroyers
whereof Saint *Iohn* speaketh, the very
messengers of the denill and forerunners
of *Antichrist*, that thus raise vp all old
heresies from hell & thus by heaping a
fardell of them & al sinne & mischief to
geather make an open gappe to an vni-
uersall defectiō, & general Apostacy the
very high way to erect an ydol, to adore
Antichrist instead of Christ our only Sa-
uiour & true God, wherefore hold them
for certaine to be very forerunners, per-
cursors & members of *Antichrist* which
we rustly feare will shortly follow.

*Apoc.
cap. 9.*

Chap.

Chap. LXXVII. *In a few words touching the chiefe matters that haue bene spoken in this treatise, and how the vnlearned especially in matters of religion ought to leaue disputes and simply to beleue the truth founding themselves in Christ and in the Catholike Church.*

THus (good Sir) according to your desire; I haue declared vnto you the truth of those matters, you desire to bee enformed of: I haue set you downe by what certaine markes and notes you may know the true Church from the false Synagogue of *Satan*; I haue likewise more in particular, briefly declared vnto you the truth of the seauen Sacramentes, how they bee grounded of Christs holy word, & instituted by him, & by the Scriptures haue discovered to you the falselhood of our aduersaries the hereticks. I haue also briefly touched almost euery thing at this day in controuerfy, as iustification, freewill, prayer for the dead, prayers to Saints, pardons Pope, fasting, prayer, pilgrimage, with other

other like. These points & articles that euery Catholik is bound vnder paine of damnation to beleue, I haue not only proued vnto you by the Scriptures but also by the churches authority that euery Christian is bound to beleue, for whē you haue once found out the true church (which by those notes I set downe you may easely do) though wee haue authority sufficient for euery thing the holy Catholike Church vseth and teacheth: yet it is not meete especially for vnlarned, folkes to stand to reason or dispute with whies and howes but to stay them on that sure rock, foundation, and pillar of truth the holy Catholik Church, that so they may not bee wauering as the reede nor borne away with euery blast of new doctrine, as circumuented with error and blindnes in the craftines and subtilty of men, alwaies learning and neuer comming to the perfection of true knowledge which indeede can neuer be had, but in captiuating the vnderstanding *in obsequium fidei* into the obedience of the true Christian Catholick faith working by charity for wee see by

too lamentable experience, how vnfitte it is for the common people (deceauing themselves that know not neither what they speak nor whereof they as-
 sume) to iangle and dispute of Scrip-
 ture matters which (as saith Saint *Peter*)

2. *Pet. 5. the vnlearned and vnsable do deprave to*
cap. vlti. their owne destruction wherefore it behooueth the simple people especially that (being thus forewarned by the chiefe Pastor of their soules vnder Christ Saint *Peter*) they be carefull neuer to fall or decline from their proper & sure stabilitie in Christ, & his deare spouse the holy Catholicke Church but say in al doubts when the hereticks asketh you what reason you haue for this, or what Scripture for that, or what beleue you of this or of that, Say you no more, but I beleue the holy Catholicke Church, as shee beleueth in al things so do I: if he aske you againe and againe, how shee beleueth; answer the heretick, euen as I beleue & I beleue as the Catholick Church beleueth, and so stay & quiette your self, and so first beginne to beleue, & then after to vnderstand. For as God saide by
 his

his holy Prophet *unlesse you beleue you shall not understand*; yea it is sufficient to saluation, if your life be according, though you cannot vnderstand, the chiefe & highest misteries nor bring Scripture for euerie thing, so you beleue as the Catholicke Church doth grounding your self therein who is able to direct and guide you from and out of all errors incombrances and darknes of this world, into a most sure and stable light. For to the holy Catholick Church Christ promised to send his spirite the holy Ghost, after his departure to bee, with her and guid her in all truth, euen to the end of the world. I haue many thinges to say to you (saith our Sauieur to his Disciples) but you cannot beare them away now but when *I shall goe I wil* Ioan. 16. *send you the holy ghost the comforter he shal teach you all truth*. Lo you se by Christ promise his holy Spirite shall guide his church in al truth, that it neuer faile erre nor be deceiued, that is (as I haue proued before at large) only the true Catholicke & Apostolick Romaine church & no other, in this Church what simple
man

man soeuer containeth him-selfe and truly followeth the same hee cannot goe astray, and out of this Church, if hee were the greatest Philosopher or learned man in the worlde (as there bee some, *Falsi nominis scientiam sibi promittentes*) Yet most certainly hee shall erre & bee deceaued. To this Church then without which is no Saluation, ioyne your selfe, her obay: her follow her belecue in al things & you cannot erre, (my soule for yours) nor goe astray to damnation, this Church if you forsake (as I said before) if you had all the wisdomie of men or al the learning of *Aristotle*, and the wisest Philosophers that bee or haue beene you should without al doubt erre walke in darknes and perish for euer.



Chap. LXXVIII. *Against schisme & that it is altogether unlawfull and forbidden, under paine of damnation to goe to the churches of hereticks or schismaticks to their prayers sermons Sacramentes spirituall exercises, or in any sort directly or indirectly to communicate, participate, yeeld, consent or assent to the same, also a precation is giuen to beware of dissembling Catholikes which indeede are schismaticks.*

BUT when you bee thus once established in the one only truth of Christ and his holy Church though this be the foundatiō, first to beginne to beleue well, yet you must then do according to true faith & beleue, els you can not be saued *for faith (as I said before out of S. Iames) without good workes is dead,* take heede then when you be once well grounded in true faith & religiō that you not only flee sinne and seeke to exercise good works & true vertue, but withal beware of dissembling Catholiks that flatter theselues to be Catholiks, & be none indeede, they cōfesse theselues to knowe Christ

*Epist.
Iacobi
cap. 2.*

Christ in words, and yet deny him in
 deedes. These men bee as daingerous
 as heretikes: them selues in some re-
 spects worse, and will vnder pretence
 of religion more easely deceaue the sim-
 ple, and those wee call Schismatiks: not
 only lay persones, but suche as bee and
 were preists of olde and yet for feare of
 loosing their liuings will teach you (as
 thee tearme it) to beare a little with the
 time till a better world come and in the
 meane time vnlooked for death cometh.
 For thus they will come vnto you and
 say. O Sir you keepe a good house you
 might badly bee spared amongst your
 neighbours, infaith this world will not
 last alwayes, and then he will with *Indas*
das whisper in your eare & tell you how
 you shal heare newes erre it be long, &
 then will say vnto you. Canot you goe
 to church in the meane time, and keepe
 your conscience to your selfe, by God
 there is neuer a knaue of them all shall
 take aduantage of mee and yet God
 knoweth my mind. Lo this dissembling
 Schismatike with these and others foo-
 lish perswasions which come of loue of
 his

his flesh and want of loue and feare of God he deceaueth him selfe and others, For the truth is whatsoeuer you belecue yet if you doe contrary to your beliefe you damne your owne soule doing contrary to your conscience. For we may not dissemble with God *For he that denieth mee before men saith Christ, I will denie him before my father which is in heauen.* For God hath not only made mans hart and soule to beleue in him, but hath giuen him a body *And mouth to confesse* Rom. 10. *him*, which wee must doe to bee saved: *For wee beleue in heart to righteousness, (as saith Saint Paul) and confesse in mouth to Salvation.* Now to goe to the heretiks church is to deny Christ for Christ is the truth. Who as hee is God in all, and all in all, so is he wholly in euery parte of the truth, and therefore hee that denieth any article of his faith denieth the trueth, and so denieth Christ, yea but you wil say, I say nothing there, but sitte downe and say my prayers, yea but your very being there, your very action or deede, is an allowing of their euill doings or sayings, for Christ

K k

and

and his holy Sacraments be there abused and blasphemed, so be his blessed mother and his Saints: and therefore if I be present in such a company, joining my selfe with them by my presence, I alowe of them, whatsoeuer I thinke to the contrary: you see if one be drawne in amongst theeues, perhaps partly against his will to be at a robbery, as to hold the horses, he shal be hanged for his paines. The Church indeed was built by our forefathers for Gods seruice, and good purposes, and was dedicated to God, consecrated or hallowed, but now is defiled with vncleane birds, & become worse then a denne of theeues; as haunted by the Diuels, and ministers that daily blasphemee Christs truth, & holy Sacraments. Wherefore if you will not be damned with them, flie such danable company, if you were in company where your Lord & Master were euill spoken of, & you should giue them courage by your presence and silence: do you think your Master would not plucke his coat off from your backe, & thrust you out? so God wil deale with
dissem-

dissenters, cast them out of his king-
 dome and service, that see him & heare
 him dishonoured, and dissemble it, be-
 sides many dangers ghostly, that follow
 by going to heretiks prayers and Chur-
 ches; so that if you will be a Catholicke
 Christian, and knowe the truth to your
 saluation, you must leaue going to he-
 retikes Church and Service. For if you
 goe to their Church, yea but once a
 yeare, you can be no more a member of
 Christs Catholicke Church: as long as
 you continue in that state and minde,
 it casteth you out from it, yea once at
 any time going to their prayer, and ser-
 uice, sermons, or Sacraments: Nay
 the Pope himselfe cannot dispence
 with any to goe to the heretiks Church,
 to be present, or heare their service, be-
 cause it is by Gods lawe forbidden.
 Moreouer wee gather out of Saint Paul:
*he that consenteth to sinne, is guilty of the
 same sinne, he in any sort consenteth to*
 The Protestants of this time then be con-
 demned for heretikes, by all Christen-
 dome; and be indeede most detesta-
 ble heretickes, and their service con-

trary to Gods ordinance, and sacrilegious sinne, but to goe to the Church, is by my action and deede, a consenting to sinne, in that I allowe of them by my presence, and otherwise, wherein I sinne damnably: therefore to goe to heretickes seruice and prayer, is a damnable sinne, yea schisme and vnlawfull, and cannot be dispensed with. First then it is against Gods holy & eternall lawe to goe to heretiks Churches, to fitte or be with them in their Church at their prayers, or seruice, whereof said the holy Prophet, *Odini Ecclesiam malignantiā & cum impiis non sedebo.* *I hated the Church of the malignant, and will not sitte with the vicked.* Yea you shall finde in all the vvhole course of the holy Scriptures, in the olde Testament how God seperated his people, from forraigne Nations, and people of a contrary religion: so farre from praying or marrying with them, that they shoulde not eate, drinke, nor conuerse with them. Thus for example God speaketh of marrying, or conuersing of his people vvith women of a
false

false religion. *Certissime enim auertent, corda vestra a domino vestro*, beware of strange and forraignewomen, because most certainly they will auert, or turne your harts from your Lord God: See here how carnall conuersion is forbidden to Gods people, with idolatrous, hereticall, or ill persons, how much more ought we not to comierce, or meddle with them in spirituall or diuine matters: for then *certo certius*, without all doubt, they will peruert our soules, who by gay painting words, and sweet speeches doe reduce the harts of the innocent, the Diuell vsing the mouth of heretiks, to seduce the simple as he did the body, and whispering of the serpent to deceiue our first mother *Eue*, insomuch, that for feare of this inconuenience of being seduced, and chiefly for not to break the law of God, which forbiddeth to pray and goe to heretikes Churches: the perfect beleeuers of olde of the tribe of *Iuda*, did not pray nor vse in many other respects, to conuerse with the *Samaritans*, (as appeareth in *S. Iohn*) which *Samaritans* were Schismaticks, fallē into

Ioh. 4

Schisme, and Idolatry, from the true
 Chtholicke *Iuda* and *Hierusalem*, the
 Citie of God. And although *Peter*,
Iohn, and others of the Apostles went
 to the Temple of the Iewes, after
 Christs Ascention, they did that law-
 fully, because the lawe of Christ then
 being not so manifestly knowne, nor his
 faith and Gospell spread through the
 worlde, the lawe of *Moyse* was by de-
 grees to be buried with honour, yea and
 the Apostles went chiefly thither, by
 their preaching, doctrine, and miracles
 to confound the obstinate Iewes, and
 plant Christ, & the truth in their harts;
 in which case, a learned Doctor of the
 Catholike Church that is to make a Ca-
 tholike sermon, or to conuert, or con-
 found an hereticall preacher, might goe
 to Church: yea some holde, that for
 some meere temporal respect; as for ex-
 ample, to beare the Princes sword, or his
 cushen, or the like, one might so waite of
 his Lord and Master to Church, so it be
 knowne to all men that that temporall
 action or office, is only the cause of his
 so doing, and so one neither pray, nor
 shew

shew any reuerence to their seruice, and so he presently returne, when hee hath done his temporall office, this was the case (as some suppose) of *Naaman the Syrian*, who asked leaue of the holy Prophet, to wait of his king to the idolatrous temple, to do his temporall busines, to be briefe, God is iealous *Zelotes*, & euen as the mā may not abide his louing spouse to be familiar or conuerse with another, but wil cast her out rather; so God will not haue the soule for his spouse, that is, double in hart or goeth two waies, *perdisti omnes qui fornicantur abs te, thou hast destroyed all that cōmit fornication frō thee, O Lord.* No man can serue two Masters, but must either please one, or displease the other, we cannot serue God & *Māmon*, Christ & *Baliell*: God our true father, will not haue his childe deuided, but will rather leaue it in the euill womans keeping. But what shall I say of some monstrous mindes, drawing euery thing to their owne humors, as that forsooth a mā may go to heretiks church, so he pray not with thē, because the 3. childre of *Israel* were amōgst those that ado-

Nabucadonofers statua, or idol, & yet worshipped it not, whereas *these three childre* in that they there openly cōfessed their faith, suffering thēselues, to be cast into the hot fierie furnace, rather then they would dissemble the true faith, one iott in worshipping a false god, or yeelding to an vntrue religion, do condemne all schismatiks, most euidently that dissemble all thinges, in taking othes, goeing to Church, kneeling, vncouering the head, hearing blasphemy and keeping silence; yea for feare saying ofte as they say; but suppose they but only bee present at Church, yea though it were with a protestation, of a contrary religion to heresie either vnder the colour of obedience, or the like. Yet it is vnlawfull because such a protestation declareth, that hee cometh to do a thing, that of it selfe is *intrinsece malum*, very naught, and euill of it self: as I proued before, & so this protestatiō aggrauateth the sinne as those do that more publicly sinne, and yet excuse, defend, or rather glory in it. The like may be said of that obedience, of theirs, to an vniust law which
in-

intendeth thereby, that a man shoulde
allow and conforme himself to heresi, &
iniustice, in which case wee are neither
to obey Master, Mistris, Parents, Hus-
bande, Magistrate, nor the greatest
Prince in the world, but we must boldly
say with Saint *Peter*, *wee must obey God,* *Act. cap.*
rather then men, as for the presence of ^{4.}
these three children, before the people
adored, to say therefore one may bee a-
mongst heretikes at their seruice is very
childish, & foolish, for either these three
holy men, when they came thither, knew
not of any such worshippe there to bee
done, but that it was some other specta-
cle, or els as being principall persons,
they came as magistrates for some tēpo-
ral seruice, to the King ouer the people
or els they came by the very instinct of
the holy Ghost, to reprove the people,
of their sinne and false worshippe, and
to acknowledge & worshippe the liuing
God (as the glorious profession of his
name, in the midst of the flame, with
that angelicall Society) well declareth.
Secondly this matter was talked of, and
debated by certaine great learned men,
at

at the counsell of *Trent*, and was founde
most vnlawfull, both by the law of God
and the Church, & therefore no power
on earth, no not the Pope can dispence
with any, to goe to the heretikes church;
no more then he can dispence with any
to kill, steale, comit fornication, or the
like, neither was it needeful to make any
new canon, or decree of this matter, be-
cause in former generall councelles, yt
was euer holden vnlawfull yea an ex-
presse canon of the Apostles, forbiddeth
al Christians to goe to heretiks churches
or seruice, much lesse to receiue with
them, or communicate with them in their
Sacraments: If any say *Cardinall Allen*
thought it not such great sinne, to goe
to heretiks church, it is most false, & im-
pudent, as his letters and writinges wel
vnderstood; yea his life and death de-
clareth, and as the liues and deaths of
his schollars which (if I may so terme it
bee *vere signū Apostolatus sui*) make most
manifest to the world, and he that hol-
deth it lawfull to goe to Church of here-
tiks, cōdemneth well neere a hundred of
B. Martirs in our daies, that might haue
liued

liued if they once would haue yeeldeth
to haue gone to Church. Thirdly the
Pope himself and all learned diuines of
our time vtterly deny it in any sort to be
lawfull : and no doubt his holines , if in
any sorte , it could haue bene tollerated
of his commisseration, and fatherly pittie
of our affliction , would most willingly
haue dispenced with vs, surely the Apo-
stolike father the Pope , alone his iudgēt
ought to satisfi any true Catholik Chri-
stian in the world. Fourthly goeing to
heretikes Church is most dangerous ,
for feare of infection : can a man touch
pitch and it not defile him ? can he lye
by a Serpent , and she not sting him ?
then then may he conuers with an he-
retik , much and be not infected or cor-
rupted with him ; and therefore S. *Paul*
exhorteth vs to flie the heretik man, be-
cause his heresie creepeth as the cāker, it
hath bene noted in great learned men,
that in reading of heretikes bookes haue
bin thereby inclyning to heresie : how
much more dangerous then is it , for lay
persons ; Yea simple vnlearned men to
heare their voice , in sermons , prayers,
and

and the like, wherefore heretiks bookes also vnder paine of excommunication be forbidden, to al to be read. For feare of infection, vniesse they haue lawfull authority or faculty graunted them. Firstly as wee read in the Ecclesiasticall histories, true Christians euermore abhorred the Churches, conuenticles and companies of heretiks, yea Saint *Iohn the Euangelist* would not bath himself, where *Cerintus* the enimie of the truth had bene before, lest the bath should fall vppon his head, and exhorteth vs not to salute the heretike which wee ought not to do in any sort to fauour his heresi, though to wyne heretiks to God and true religion. The church in this time permitteth vs to eat drinck, and traffick with heretiks and schisimatiks in temporall matters only, as our B. Sauour, and his Apostles conuersed, eat and drank with sinners, to winne thē to his fathers kingdome; yea to conuerse with heretiks was so odious & a thing so well knowne in the primitiue church; to be vnlawful that the people would not say Amen, or abide in the Church, whilst the *Arrian* Bishop

Bishop was amongst them : nay (that
 which is strange) the very childrē, made
 a conscience to play with the ball, (with
 out expiacion before) that ranne vnder
 the heretiks horses feete, what should I
 say blessed *Martirs* of old, yea tender
 Virgins and Women, accounted it no-
 lesse then very denial of Christ, who said
Hee that denyeth mee before men, I will
deny him before my father in heauen either
 to goe to churches of heretiks or temples
 of Idolaters, which be in effect one; For
 as Idolaters worship the workes of their
 handes, so do heretiks their fond opi-
 nions, and imaginations, and Idolatry a
 great deale worle then that of the genti-
 les. If these blessed Saints of old (I say)
 would but haue yeelded to the tyme, in
 but once putting vp the finger to the
 wicked demaunds of the persecutors, to
 haue gone to their churches, and seruice,
 then had, wee wanted many glorious
 Martirs in heauen, which those sharpe
 tymes of persecution most fruitfully af-
 ford vs. Sixtly this dissimulation in be-
 ing present at heretiks seruice, is scan-
 dalous, and offensive, to the infirme and
 weak

weak in faith, inducing other to sinne, &
 do the like, which sinne of scandall, is
 one of the greatest and most generall in
 the world, and shal be most seuerely pu-
 nished; against which Christ thundereth
 that most terrible woe, affirming it were
 better one with a mill-stone about his
 neck, were cast into the sea, then to scan-
 dalise one of such litle weaklings in christ
 and religion. Whereuppon the holy A-
 postle affirmed, he would neuer eat flesh,
 rather then offend his weake Brother.
 Yea old *Eleazarus a Jew*, before Christ
 (which may be a confusion, to many
 Christians) would rather suffer death,
 then but only seeme to do against the
 law, for feare of drawing weaklinges,
 and younglinges, to do the same. Sea-
 uently and last (for it is my purpose to
 be brieft) and referre you to more large
 and learned substantiall treatises, written
 of this matter, in going to heretikes
 Churches, or being thus present at their
 prayers, Sacramentes, or seruice in any
 place, conuenticle, or congregation of
 theirs be a man neuer so Catholick in
 minde, yet in so doing he becommeth a
 schisme

schismatike, & excommunicate person, which is a thing more terrible then the two edged sword or any torment in this life. For thereby a man is cut from God, Christ, and all the Sacraments, prayers, & merits of Saints in heauē, & the prayers & good deedes, of all good men in earth, & so is exposed to the Deuill, and damnation. For (as said S. *Augustine* to *Peter the Deacon*) holde stedfastly and doubt in no wise, not only al *Paynims* & *Jewes*, but also al heretiks & schismatiks, that dye without Christs Catho. Church shall goe into euerlasting fier, prepared for the Deuill, & his Angells, a terrible token wherof God shewed, yea euen in this life of schismatiks, as *Chore*, *Dathan* & *Abiron*, that were of the same religion *Moyse* was, & yet because they denied themselves, from *Moyse* & *Aaron*, offering sacrifice of themselves & not being lawfully called thereunto, fire consumed them from heauē, & their adherēts. Yea the earth swallowed them downe quick to hell, & therefore S. *Augustine* biddeth feare nothing so much as division, & separation that is schisme; for what is schisme, but

but a cutting of, and diuision from the whole : so that such Christians as in all points beleue, as the church doth, and yet in their action do contrary to their beliefe (as such dissemblers do, that for feare or other temporall respect, as heere in England goe to church) such properly bee schismatiks, so called because by their seperation they not only deuide, & cut of theselues quite from Gods church but also teare in sunder the mysticall body of Christ (which is one) worse then the souldiers, that cast lott vpon his vesture, not cutting it a sunder: schismatiks then first bee deuided in themselves, pretending one thing in body, & thinking another in minde : indeede if wee in substance consisted only of soule, the case were altered, but seeing wee consist both of body and soule God, (as I said before out of Saint *Paul*) requireth action and confession of body; and beliefe of hart to concurre together, as both in the end shall haue reward or iudgement together, secondly schisme is so grieuous in Gods sight, because it extinguisheth charity, without which nothing

thing can please God : for charity proceedeth of vnity, which schisme by se-
 peration & diuision quite taketh away,
 God almighty then which in himselfe
 is one, as all things proceede from him
 by vnity (as the roote and liuely perpe-
 tuall fountaine) so must they tend and
 haue reflection to him againe by chari-
 ty in vnity, wherein *whosoever gathereth
 not with Christ he scattereth*, as hee affir-
 meth hereupon; it commeth according
 to the Apostles doctrine, that we be all
 one body in Christs holy Catholicke
 Church, from which whosoeuer is de-
 uided by schisme, he cannot haue life
 of Grace and saluation from Christ the
 head, as being a deuided member from
 his mysticall body; euen as any member
 of our body dieth, we see that is deu-
 ided from our naturall body. Therefore
S. Augustine right worthely exhorteth
 to feare nothing so much as seperation
 (that is schisme) whereby wee loose the
 grace of God, al merits of prayers, good
 works, life, and saluation, this ought to
 appale our Schismatiks, if they had any
 feeling or feare of God, but these of our

times be more absurd, hard harted and blind, thẽ those of old, for not only schismatiks of old, but heretiks litle differed in externall rites and ceremonies from Catholike seruice, nor in administration of the Sacraments from the true Catholike seruice & sacraments, but our schismatiks frequent a *Caluinistickall* puritane rabble of reading. For their seruice with heretiks, no more like the Catholike true seruice of Christs Church, saue only but for the new Testament, which notwithstanding they most falsly interpret, and corruptly translate, no more like (I say) set Baptisme aside, thẽ the Iewish superstitious reading and ceremonies is like to christian seruice. Moreouer, in going to heretiks seruice, no true priest can administer vnto them the Sacraments of the Catholike Church, as penāce, & the Sacrament of the Altar, which once a yeare you are bound to receiue, & therefore if it were nothing but in this respect you be in most miserable state of dānation, as neuer receauing the foode of life without which your soule cānot liue, no more thẽ the body can without corporall

rall sustenance, but neither can you be
 present at Masse on holy daies; nor re-
 ceauē at Easter (which vnder paine of
 deadly sinne you are bound, vnlesse you
 haue some lawfull impediment) as long
 as you goe to heretiks seruice, & there-
 fore you see, how on euery side you are
 plunged in sin & misery, so long as you
 cōtinue in this dānable state of schisme:
 therfore I exhort you in the name of Ie-
 sus, as you respect his honour that hath
 so dearly bought you, and tender your
 owne saluation, flie out of *Babylon* pre-
 sently, that is out of this miserable con-
 fusion of sin & heresie, out of this sinful,
 wretched and most abominable citty,
 that you be not ouerwhelmed & perpe-
 tually lost in the ruines of the same. *Fu-
 gite de medio Babilonis*, flie out therefore
 I say out of the middest of *Babylon*, and
 bee not of those which *paululum fugi-
 unt*, which flie but a little, least you bee
 corrupted with her prostitution, and in-
 wrapped in her snares, and if you vwill,
 or looke euer to be saued by the truth, I
 haue here taught; First, after you haue
 learned to beleeuē well, then do penāce

that is, be sorrowfull, confesse your sins,
 (with full purpose to amend) to a law-
 full Catholike Priest, & then doe the
 worthie fruits of penāce, & that chiefly
 by his good counsell, direction, & ap-
 pointment, and so I beseech you with
 the holy Apostle, for Christs sake be re-
 conciled to God, bee reconciled to
 Christs holy Catholicke Church, and
 then be carefull so to amend your life,
 that you take heede of reciduation, or
 falling backe to your former vomitte,
 least the latter end bee worse then the
 beginning, though what falles soeuer
 of infirmity a man may haue had, yet
 quickly he ought to rise againe, fight
 manfully and grow not weake harted,
 how sorrowful or penitent soeuer; worke
 then busilie and vertuousslie, be euer
 sorrie whilst you haue time and space,
 for that is past, though by Gods grace
 already in the Sacrament forgiven: ac-
 cording to that *de propitiato peccato noli*
esse sine timore, of thy sinne forgiven be not
without feare during this life, come no
 moee at heretikes Church, nor seruice,
 nor Sacraments, no not to die, but suck
 of

of the sweete breasts of your deare mother, and Christs true spouse the Catholicke Church; followe her counselles, listen to her sermons, frequent deuoutly her Sacraments, and so you shall beleeue well, liue and die the seruant of Christ, and attaine your saluation: otherwise as long as you liue in this state, that is, out of the vnity of the Catholicke Church, without all doubt you be in state of damnation; and therefore, seeing there is no other remedy, speedely amend and doe penance.

Chap. LXXIX. *Admonishing to amendment of life, seeing the time is short, and the houre of death vncertaine, when as ignorance shall excuse no man.*

For this life is short and vncertaine, but death most certaine; and yet the honre most vncertaine, remember my wordes I pray you; I haue told you the truth, ignorance cannot excuse you if you followe then my aduise, you shall winne your owne soule, if you doe not, I must be a witnesse against you before

God and his Angelles at the last day: Then Princes cannot excuse you, nor rulers, for though they indeede shall beare the greatest charge or burden; yet euery one neuerthelesse in his degree shall beare his owne sinne, according to that of the Apostle, *Vnusquisque onus suum portabit*. Wherefore as in discharge of my dutie, I haue truly sette downe before you, and declared the truth as I will answere before Iesus the dreadfull iudge at the last day, who is that euerlasting truth, for which vndoubted Catholicke truth, I trust by Gods great mercy and grace, I shall be ready to shed my blood, if I bee called thereto. So on the other side I most humbly and instantly againe and againe, exhort, pray, and beseech you, for that great loue of Christ towards vs all, whereby for our sakes he shedde his most pretious blood, that you woulde deeply consider the importance of this matter, and remember your saluation: Consider first what perilous times wee liue in now towards the ende of the world: consider withall the shortnes & ; insta-

instability of this life, & how daily of all
 sorts by death you see men taken awaie
 before your eies: Remember at least whē
 you see as it were the heauens open with
 lightnings, & perceauē the earth some-
 times chime & trēble vnder your feete,
 and when to the terror of al mortal crea-
 tures, you heare the most high & migh-
 ty Lord (at a beck of whose finger heauē
 & earth quaketh) thunder frō aboue, the
 I say learne to feare & not forget him af-
 ter. But remember & deeply consider,
 that euerlasting punishment & vnquē-
 chable fire prepared for the wicked, and
 those vnspeakable ioyes prepared for the
 iust: consider the strait way to saluatiō,
 how fewe shall bee saued, in respect of
 those that shall be perpetually lost and
 damned. Eight persons in the vvhole
 world were but saued frō drowning, in
 the vniuersall deluge *Noes* fludde. But
 one iust *Lot* could be found in fīue Cit-
 ies, *Sodom* and *Gomorrab* and the rest,
 for sinne consumed with fire and brim-
 stone from heauen here, and burning
 in hell for euer: but twelue Apostles
 CHRIST chose amongst all the Iewes,

and yet one was a traytor, good thinges
therfore you see, but especially good me
indeede are hard to be founde, & there-
fore you see how true Christs words be
many are called but few are chosen, & yet
I hope, and most confidently trust in
God, you & all those that will read this
litle treatise and follow it, & auoide the
heresies and sinnes herein refelled, and
disproued, you and euery one (such I
say that will this do) my full confidence
is in God, and you may be in sted fast
hope, you shall be of that few number
that Christ hath chosen: consider more-
ouer, wherefore you were created and
made of God, not to eat, drinck, sleep, &
liue heere, but to passe this life with du-
tiful seruice to God, that you may enioy
his endles kingdome. The end then God
hath made you for, is to be pertaker of
his glory in heauen, and therefore all
thinges you haue heere in this world on
earth you ought to referre to the seruice
of God, for what is this life *but* (as saith
Saint Gregory) *a continuall death, wherein
euery day we dye a litle*, something of our
life is cut of daylie; account then this
world

world, and all worldly possessions and habitations but as it were an Inn, wherein you are but to stay as it were for a night and away, and therefore seeke not to make you a dwelling place on earth; chiefly (though to haue inoderate care of our bodies also is not forbidden vs) but looke for and builde you a place in heauen. Alas what be al pleasures this world can afford you? You see they be but vaine and can neuer content mans minde; the couetous man is neuer full fraught or contented with golde and riches but euer coueteth more: the dronkard and glutton euer seeketh how he may more and more delight his tast and fill his belly and panch, (the lecherous man more fleshly pleasure, he hath (like the wood set on fier) he desireth & burneth faster therein: riches fade, beauty decayeth, memory saileth; all the glory of the world passeth away, as the shadow; nothing can truly satiate, & content the soule, but God himself, which is had by enioying of his diuine glory. To obtaine this then you must bend all your might and power. *Nam regnum*

calorum

calorum vinum patitur & violenti rapiunt illud. (Saith our Sauour) *we must by violence as it were obtaine his kingdome; not only fighting and striving against our selues,* that is this froward and corrupt nature of ours that is too much giuen to selfe loue and liking of this world, and our selues in being ready to forsake this transitory life of this body, to enioy the eternall life of the soule, but what lettes or impediments soeuer you haue to the contrary, manfully and ioyfully remoue them, and shake them off, as if the Tyrant threaten thee, or with flatterie or faire wordes and promises seeke to allure thee, yea if thy parentes that begot and bore thee, or thy children that be part of thy substance of thy flesh and bloud, or thy owne wife that is as it were thy one body and sleepeth in thy bosome, would hinder thee from thy saluation, **GOD** is neerer and deerer to thee then them all. Forsake comfortably thy parents with their weeping eyes, respect not they children with stretched out handes, passe by thy wife though on thy threshold shee lye at thy feete with
spre-

spreadde and torne haire; Yea be cruell
 to thine owne body in this case and as
 saith Saint *Ierome fortiter ad crucem*
Christi enola, flie with that simple sweete
Done: in caernas petre into the holes of
that sure rock, the open woundes of thy
 redeemer and manfully with good cou-
 rage; and all ioye imbrace the crosse
 of CHRIST thus by violence you must
 obtaine his kingdome; thus bend all
 your might and power (I say) to winne
 CHRIST and please him. For him I
 say be content to forsake wife, children,
 liuings, possessions, yea this life it selfe
 to winne a better; taking vp the crosse
 and following him. For so all haue and
 must do that will enter into his king-
 dome, remembring *wee must suffer*
with him, to be glorified with him and
 if he our head would not enter into his
 kingdome but by Passion and labours:
 then we his seruants & members can-
 not looke to follow him, but by the same
 way of paynes and sufferance *the disciple*
is not better then his Maister, neither a
 delicate member is comely vnder that
 head that weareth a Crowne of thornes.

If

If then thus you by patience follow and winne Christ, you shall haue al thinges, him if you forsake you loose all : If you truly cleaue and stick to him and his commandements, he is mighty and will defend you, he is mercifull and wil pardon you, he is bountifull & wil bestow al gracious gifts of you, he is rich & will sustaine and nourish you, he is pittifull and will comfort you, & knowing your weaknes, and bearing the heauier end of the yoke or crosse with you, wil lay no more of your shoulders, the you are able to beare, nor will not suffer vs to be tempted aboue our strength, as he hath said by his true messenger, wherein he is faithfull & will performe his promise; he is louing and iust, and will make vs for our labours (crowning his graces & gifts in vs) pertakers of his glory, where att we ought all to shoote coniforting our selues euer in rhe troubles of this life with hope of that fruition of God, our finall rest, and perfect delight.

Chap.

The 80. and last chap. *How though euery one ought to be prepared to suffer, yet none ought rashly to cast themselves into temptation but if we bee called thereunto then we ought to be most glad to suffer, as being Gods cause we suffer for.*

BE desirous then to suffer for Christ and the Catholick faith (& though none as long as with out denyall of their faith they may escape affliction, ought rashly to cast themselves into temptation as knowing not the measure of their strength) yet if you be called thereunto, be not ashamed but ioyfull and gladde you may be founde worthy to suffer for Christs truth; For it is the way, Christ himselfe (as I said) and his glorious freindes the Apostles and Martirs, haue trodden before, yea it is the most glorious cause, and most comfortable that euer any suffred for Gods cause, I say, his faith and truth, for which one may be killed, but neuer ouercome. For which whosoever haue suffered, and no other haue entered into his heavenly king-

kingdome. Consider what labour and care men take for some small liuing for this short life. The Marchaunt man to attaine gold refuseth no perrill, the husband man to gaine fruit or corne refuseth no labour, nor the huntsman for his pleasure oftentimes without his dinner a whole day running togeather accounteth it any paine, and shall we refuse troubles paines, grieffe, labour, or losse of any thing in this life to finde out Christ the inuincible truth, and so truly to follow him whereby we shall auoide perrill of damnation in hell; liue with a pure and quiette conscience in this life, wherein if we liue to an hundred yeares yet is it soone spent & passeth as a shadow, & after this transitory life obtaine euerlasting saluation & life where neuer after we shal neede to feare death, hel, nor damnation; well good thinges cannot be had without paines, much lesse the endles good with sleeping and no labour can be obtayned, but with earnest and the greatest endeuours. Suppose then, you at this very instant were to depart this life (as you know

not

not whether you are to liue till to morrow) and should be had before that dreadfull iudge, the searcher of hartes, where of all your life a strait reckoning must be made, yea of all giftes bodylie & ghostly as of witte, learning, power, goods, riches, landes, possessions and of all other talentes God hath bestowed of you; how you haue spent and bestowed them during the short tyme you were heere steward thereof, if then at that houre, which is so vncertaine you wold wish you had done, yea though it had bene neuer so much, to haue serued and pleased God, do then something now while you haue tyme, that then you wold wish to haue done, and so then you shew your selfe a wiseman indeede, laying a sure fondation heere in earth, the fruit of which building you shall enioy in the kingdome of heauen, which to enioy with God for euer account you lide or nothing of all thinges heere vppon earth: for looke what beauty sweetnes and glory bee in all thinges heere on earth, they be but a shadow as it were of Gods glory, for what brightnes or beauty

beauty soeuer is in the sunne, moone, starres, men, women, children, vyhat sweete sauours soeuer bee in perfumes, flowers, fragrant blossomes, what delights soeuer be in musike, birds, mountaines, vallies, riuers, or in any other thing, that is delectable to any of our senses, that be seene, felt, or vnderstood by man here ou earth, all these and infinite moe pleasures, and most sure and perfect delights in a farre more excellent sort, shall the blessed saued soules enjoy in that heavenly kingdome in beholding that glorious face and vision of God, from whome all these good things doe proceede, and in whome they be conteyned as the perfect mirror and summe of all perfection, with all sweete peace and tranquility in euer enjoying the same, and with all security neuer to loose the same, there wee shall see God face to face, and the more wee see him, the more we shall desire him; and the more we desire him, the more we shall loue him; and the more we loue him, the more we shal be delighted and fully satiated with him, as said the holy Prophet.

Prophet, *Satiabor cum apparuerit gloria*
ua, O Lord when thy glory shall appeare,
then shall I be satiated, for as saith S. Au-
gustine God hath made vs for him, and our
hart is vnquiet till we come to him, there
is that liuely fountaine and pleasant ri-
uer, clearer then the christall; that coe-
lestiall paradise the force whereof ma-
keth joyfull the whole cittie of God, and
that watereth the whole earth, making
these carnall harts, and terrestriall bo-
dies of ours by vertue thereof, coelesti-
all and diuine, in this riuer is found the
Chrisolite, Topaze, Carbuncle, and all o-
ther gemmes, and pretious jewels, there
is light without darknesse, day without
night, glory without end, when as cer-
taine then it is that you shall be a saued
soule and S. with God, if you labour for
it, or else (which Christ forbid) a dam-
ned reprobate for euer, therefore so labour
& worke your saluation, whilst the light
of his mercy and grace yet shineth open
for you during this life, that you may
after enioy that endlesse life; pluck vp
*thē your hart (man) *intendē prosperē pro-**
cede & regna, march manfully forward,

and ioyfully in Gods waies; and take heede then of looking backe, for such are not fitte for the kingdome of GOD; comfort your selfe, the labour and paines be little and short, but the reward great and endlesse; good labourers be content with a slender dinner, in hope of a full and ioyfull supper, and yvith all take heede aboute all thinges, you deferre not your conuersion to GOD and amendment from day to day. For it is a subtilty of the Diuell to cause a man to make delaies, and so then death commeth when he least looketh for it, and taketh a man vnprovidid: wherefore for our greater meritte and security, wee ought to bee providid at all houres for CHRISTs call, whose mercy and grace is ready for all that come in time, yea more ready to receaue vs then wee bee to come. So that if a man bee not pertaker of Gods grace and fauour, the fault is in himselfe and not in God, for euen as you see when the sunne shineth, a man cannot haue the light of the sunne vnlesse hee will open his eies: No more then can any man

man haue the light of Gods grace (though Gods grace also worketh the due disposition) but he that will open the eyes of his soule, offer his will and affection wholly to God, and dispose himselfe to receaue Gods mercy and grace, who is euer ready to help vs, and who euer stirreth and moueth man to receaue the effect thereof that is of his grace and goodnes, yea God euer standeth knocking at the doore of mans hart and soule, some times by prosperity, and otherwhiles by aduersity, daily by his benefits, and oft by his holy inspirations, *ego sto ad ostium pulso, I stand* (thus saith God) *and knocke at the doore, that is of mans hart and soule,* (as I said) to the end a man should incline his hart, and lay to his hand to beleue and followe his holy waies, yea so louing, bountifull, and gracious is God, and so desirous of mans saluation, that it is not the worst person in the world, but sometimes he shall haue good motions, and holy inspirations to amend his life, and the more a man hath, and yet followeth them not but is hardened and dyeth

in sinne the greater shall bee his damnation: Marke then O man whosoever the motions and stirrings of thy hart, and *noli contristare spiritum*, doe not as it were make sadde the holy Ghost, by ingratefully repelling his most blessed and holy instincts, beware you put not backe Gods holy motions; nothing falleth on the earth without Gods will and holy disposition, no not the very bird, neither can any thing bee done without his permission, whereof if we may make good, and therefore nothing can happen to vs in this life, good, nor ill, but if we will we may take occasion, thereof to remember our ende, and and dispose our selues more and more to our saluation: and therefore I say to you especially for whome I have taken this labour to write this treatise) it ought to be a more euident and effectuall motiue and sufficient warning for the perfect amendment of your life, by your reconciliation to GOD, vvho because it is he, that as hee straightly commandeth vs to keepe his commandments and followe his holy waies, so
with

without his grace and helpe, wee cannot fruitfully doe, nor execute the same. For whether *Paul* or *Apollo* plant or water, yet *Deus incrementum dedit*, God is he that euer hath and must giue the increase. And therefore seing vpon this ground *S. Augustine* said vnto God, good Lord giue that which thou commandest, and command what thou wilt. Let vs then followe his counsaile, who said *Aske and you shall haue, seeke and you shall finde, knocke & it shall be opened vnto you.* Let vs therefore not cease to knocke, humbly and instantly to craue grace and mercy at his hands that the sweete and seasonable raine of his gracious fountaine may bee plentifully instilled into our harts, yea let vs make instance at least to obtaine one droppe of grace, to mollifie and strengthen our hard & weake harts. Open then the eies of our soules O Lord, and they shall be opened, water them with the dewe of thy heauely grace, strike our harts vvith thy feare and loue, that wee euer may be so watchfull ouer our soules, that we neuer preferre any pleasure of the

flesh, any worldly riches, credit, or honour, before thy true seruice and euermore lasting glory. Let vs then worke busily our saluation, as the matter of greatest importance, whilst this life indureth: for as saith our Sauour, *the night will come when no man can worke*, from which darke night of sinne, hell death, and eternall damnation, CHRIST the euermore lasting truth of his infinite mercy deliuer you and vs all; conuert all heretickes, and poore deceaued soules, make vs all members of one body, his deare spouse the Catholicke Church, that as heretofore by diuersity of minds a number haue beene deuided from Christ, so knitting our selues altogether in the knot of peace, vnity, and charity in Christs holy Catholicke Church here on earth, wee may then once enjoy his endlesse glory altogether in his triumphant, and most glorious Church in heauen, where all errors, sadnesse, sorrowes, paynes, lamentations, and mournfull teares shall quite cease and passe away, where is more ioy, felicity, and true happie blessednesse, then
 euer

euer eie hath seene, eare hath heard,
or mans hart can imagine or conceaue,
whereunto he speedely bring vs, our
Lord and Sauour CHRIST IE-
sus. To whome with the Fa-
ther and the holy Ghost,
bee all honour and
glory.



SHORT-TRIAL

THE UNIVERSITY OF CHICAGO

$\text{H}_2\text{O} + \text{CO}_2 \rightarrow \text{H}_2\text{CO}_3$

THE UNIVERSITY OF CHICAGO

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as $t \rightarrow \infty$. It is shown that the solutions of the system (1) tend to zero as $t \rightarrow \infty$ if and only if the matrix A is stable. This result is proved by the method of the variation of constants.

1974

A

SHORT TREA- TISE AGAINST ADIA- PHORISTS, NEUTERS,

SUCH AS SAY THEY MAY
be saued in any sect, or re-
ligion, & would make
of many diuers sects
one Church.

Amongst many shiftes of He-
retickes, and Schismatikes,
(which by the example of
their Master, that old & wily
Serpent, be commonly versipelles) one
is that they would beare Catholikes in
hand, they be of one Church with them
still, that so more easely they may draw
the simple into their nettes & perdition.
For the Maiesty of the church is so great
that the very name thereof maketh the
enemy appalled, either to seeme to resist
it, or to liue with out it, for though of-
tentimes in their pulpittes, & writings,
(espe-

(especially amongst themselves) heretiks wil not stick most impudently to affirme, the visible Church especially was decayed for a thousand yeeres, and more, & glory, that they be the men sent from God, to restore it againe. Yet when they be pressed by the learned to shew their vocation, who sent them because (as I declared before) they haue neither extraordinary vocation by miracle, nor ordinary by succession as is plaine, and so euidently to all learned men, shew themselves false Prophets not sent of god, (for no man according to the Apostles doctrine, ought to preach vnlesse he be sent, by lawfull authority) which the Heretikes perceiuing so plaine by Scriptures they cannot deny: diuers shiftes they haue vsed, some to shewe their vocation like the Apostles extraordinary by miracle. As *Luther* that by miracle would haue expelled the Diuell out of one possessed, but in his exorcismes was driuen to such hard shiftes as hardly he could get honestly out of the place himselfe cleane; a merry iest, but scarce honest to be reported:

ported : so *Calvin* killed a man which he hyred to faine himself dead , and to rise at his call to confirme his Apostleshippe whoby Gods iudgement falling dead indeede his wife bewrayed with exclamation the matter , therefore these two new Apostles hauing no better successe for their mission and extraordinary calling . *Beza* (*Calvins* successor) deuised another shift for his lawfull embassage , and ordinarie calling , and election ; For in that great and solemne meeting and most famous dispute in Fraunce, betwixt Catholickes and Hugonots at *Poissie* ; Cardinall *Guise* being moderator himselfe , asked *Beza* who sent him , from whence come you ; but *Beza* being not able to answere, he fell to this shift and most seely refuge ; that hee was lawfully called and chosen of those people , that chose him , to bee their Pastor : leauing so *Luther* and *Caluin* his forefathers in the lurch , who were chosen neither of the Clergie, nor people to preach , hauing none to preach to , and therefore intruded themselues first not sent ; like theeues that

In conuē-
tu Poissia-
ceno. lib. 1.
de stat. re-
ligionis in
Gallia sub
Carolo 9.
part. 1. &
lib. 3.

which *Beza* plainlie confessing, though such an example indeede; could not be giuen, yet still he thamelessly affirmed that his doctrine, by the number of those he conuerted, were sufficient to declare his lawfull calling? yea miraculous as great a miracle (as said Sir *Thomas Moore*) as to see a stone fall downward, as though people of all nations, be not euer most prone to imbrace licentious liberty, especially vnder the pretence of vertue, and authority as appeered in *Mahomet*, and others; who haue had greater flocks following them, then yet *Luther*, *Caluin* and *Beza* haue. But the truth is as it most euidently appeereth by the Scriptures, the tradition of the Church vniuersall, and all true Ecclesiastical writers; none euer from the Apostles time to this day haue, or can be, as true Pastors lawfully called, sent, and ordained but such only as can shew their vocation and lawfull succession, from and of the Apostles or Apostolik men; As *S. Paul* for example made *Timothy* Bishoppe and *Timothy* others: so such Bishoppes as can lawfully shew their
suc-

542 *Against Adiaphorists & Neuters, who*
succession, from the Apostles may (by
the approbation of CHRIST his Vicar
especially) make other Pastors, and
Bishoppes to teach, feede, and gouerne
the Church of GOD, as sonnes, law-
full heires, and successors to the Apo-
stles. And so bicause the heretiks haue
neither miracles, lawfull succession, nor
ordinarie vocation, seeing withall how
the claime of the consent, and election
of the people for their vocation and mis-
sion; is so friuolous, and vaine, yea most
shamefull as against all authority of the
Scripture, and practise of the whole
Church (whose name is yet of such au-
thority, that they dare not auouch, that
any can be saued without it.) See now a-
nother shift, & as it were the last refuge
deuised; (though by some forraigne he-
retikes yet now chiefly of late by one
Buny, and many of such ministerly com-
panions) which is this forsooth; that
Lutherans, Calvinists, Papists, Protestants,
and all be but one Church, and why?
But bicause say they, we differ but in
some small points, but in the chiefe ar-
ticles and substance of our religion do
agree

agree well. I will omit heere to set downe how well the *Lutherans* and *Caluinists* agree; when as *Luther* to his dying day (as appeareth by his vvritings yet) condemned *Zwingle* to the pitte of hell, and all his followers; and so in like manner the *Caluinistes* the *Lutherans*, to let these men and infinite moe Heretickes of this time agree amongst themselves, who al make one Church indeede, but the Church of the malignant only, that is the Synagogue of *Sathan*: and to lett heere passe also schismatiks, who though they agree with the Church of GOD in true faith, yet most miserable mē they cut themselves off from the same church in doing contrary to her lawes and precepts, and so by their owne iudgement, alas condemne themselves, in that they best alowe. This only I say against the *Lutherans*, *Protestants*, and all Heretikes in the world, you vncircumcised Philistians what haue you to do with the host of the liuinge GOD the Catholicke Church; which you blasphemate, contemne, and by all meanes possible,

goe

544 *Against Adiaphorists & Neuters, who*
goe about to depresse, rent, and teare
a sunder, can any be trulie accounted a
lawfull subiect, and due member of that
common weale, the soueraigne Prince
whereof he betrayeth, desieth, and with
all hostility impugneth? can any be cal-
led a naturall and dutifull child to his
mother, that with *Nero* goeth about to
exenterate, rent, or teare her bowells a-
sunder? or shal he be heire in his fathers
house, that weary of his fathers good or-
dinances, life, and discipline, becom-
meth a paracide? shall that Shepheard
haue his hyre at the yeares end that stea-
leth and deuoureth his Masters sheepe?
or shal that member be left in the body,
that being become pestilent and con-
tagious would corrupt, spoyle, and de-
stroy the rest? Or to be brieft can any
ingenuous, or generose honest wel min-
ded Husband, accept those children,
preferring them to as good portions as
his owne, which his wife confesseth to
be conceiued in adultery, Then surely
will Christ accept protestantes for chil-
dren of his Church, which she his deere
and most faithfull spouse so iustly exe-

crateth, and abhorreth as bastard slaues
for corrupting his word with adulterous
doctrine, for abolishing his Sacraments,
persecuting his seruants, prophaning
his holines, and extreame horrible blas-
phemamy of his holy name, what I say?
shall Protestants be with vs members of the
Catholike Romane Church, whom they
so blasphemously terme the whore of
Babylon, whose head Christs Vicar they
call *Antechrist*, scoffing at him in their
rimes and jests, deriding him vpon sta-
ges, rayling on him in their pulpits, yea
joyning him with the *Turke* in their
new made Psalmes, saying, *from Turke*
and Pope defend vs Lord, teaching so
their children from their cradels to sing
and pray against the Vicar and substi-
tute of Christ, in their new congregati-
ons, as the olde cankered Iewes teach
their young broode to pray and blas-
pheme. Christ in their rotten out-
worne Synagogues, nay the *Lutherans*
in the beginning (much more now their
followers, being come to the perfection
of the fift Gospel) preferred the *Turke*
before the Pope, wishing rather to liue

under him then vnder the Popedome,
may haue not Protestants of late shaken
hands with the *Turke*, wishing him all
good successe in his affaires; yea some
of the chiefe Princes amongst Prote-
stants, as appeareth in their letters, ma-
king him an open gappe (to their pow-
ers) to inuade all Christendome; vvil
these be accounted children of the Ca-
tholike Church, that thus goe about
(might & maine) to ruinate her whole
corpes, by worde and sworde, nowe at
length as their first father *Luther*, at
first daish went about to cutte off the

For that Popes head, when the *Lutherans* draue
army co- him into the Castle of *S. Angelo*, sack-
fisted most ed Rome, robbed the Churches, and
of *Luthe-* made themselues Cardinales of derisi-
ran hired on in the Popes Pallace; yea made
Souldiers hauock of all: vvhich yet by Gods
out of Ger just judgment they long enjoyed not.
many, for For as their chiefe Captaine ascending
whose out the wall, died a sudden death, so the
rage a- rest of that sacriledgious army within a
gainst few moneths after lost all, yea the most
Rome Ca of them dyed miserably. O unpuden-
rolus s. cie: be these children of that Catho-
like

like Church with vs, that thus like vi- ^{was not to}
pers indeuour to burst her bowelles a- ^{bee bla-}
funder, yea most tyrannically cut out of ^{med,} they
her very breasts; whereof notwithstanding ^{making}
her holy and sweete spouse Iesus ^{spoyle of}
her head, singeth in those diuine Canti- ^{that holy}
cles: *Meliora sunt ubera tua super vino* Cittie a-
fragrantia vnguentis optimis. The sweete ^{gainst his}
milke of these two breasts of the Church, will.

be Gods word, and the blessed Sacra-
ments. First, haue not heretickes vvith
their false corrupt interpretations, and
translations (framing scriptures to their
owne fantasies) most wickedly peruer-
ted the same, but also haue quite pul-
led out, and razed whole bookes and
notable members thereof; which most
flatly condemne their damnable here-
sies, and therefore they plainly deny
those most sacred bookes of Scripture,
to be holy Scripture at al. As for the Sa-
craments though they confesse two, yet
in effect they deny al, saying they be but
bare signes, conferring no grace at all;
& though Baptisme they haue still (but
not without dānable heresies about the
same, in their opinions) yet their com-

munition bread is poyson, which they erect and set vp against the true Altar & sacrifice of God in his church, which sacrifice of the Altar, they blasphemously call an Idol, treading those diuine mysteries, left for the foode of our soules by christ's holy institutiō, vnder their feete. The rest of the Sacraments they vtterly deny, & contemne the sacred Virgins, which the church, as the deare darlings of Christ imbraceth in her bosome, they prophane religious persons by vowes dedicated to God, they deride their Oratories, and sacred places they pull downe, riotously consume, & bestowe their liuings, the sacred Priests of God in great numbers for professing of their faith, and execution of their function, they most cruelly persecute, and put to death. This England can testifie, that besides the consumption of many in prison of al sorts, within this forty years hath had aboue an hundred Priests (besides women and lay persons) some of them after long and most hard imprisonment rack, and torment at length, all of them, most cruelly put to death, hanged,

would make of all sects one Church. 549
hanged, drawne, and quartered, the
most of them aliue: In the inferiour
Germany, but in *France* especially haue
Priests there founde more fauour fal-
ling into the *Hugonots* handes? surely
no; it will seeme to posterity, almost
incredible, what the holy annoynted
of God haue there suffered for the Ca-
tholicke faith: some of them haue had
their bowels drawne out quicke; and
that on spittes, winding them out be-
fore their faces to their greater tor-
ments, and lingring death; from o-
thers they cut off their members, and
gaue them rosted to eate; others they
buried quicke, leauing out their heads
as pretty markes to bowle and play at,
with many moe exquisite torments,
by those most cruell *Calwinists*, full of
instinct and spirit of *Beza*, exercised
vpon the seruants of God, and shall
these bee accounted of one Catho-
licke *Romane Church* with vs? whome
Jewes, *Turkes*, *Vandalles*, *Gothes*, nor
most barbarous *Scythians* coulde neuer
more cruelly persecute. Shall these I
say, inherit and be pertakers of the fruit

550 *Against Adiaphorists & Neuerers, who*
of that vine-yard of Christ, that with
cursed *Cham* reueale their fathers na-
kednes, as if there were any Pope, Bi-
shop, Prelate, Priest, or religious per-
son that shewed some infirmities (as we
be but men) most scornfully & odiously
they set it out, to the scandall of the in-
firme, and reproach of the whole host of
God his Church, whose ordinances and
lawes which all Christen men ought to
obey (otherwise they be heathens & pub-
licans) they breake; whether it be in fa-
sting, prayer, or any other good order, &
that most spightfully, for that it is com-
manded by the Church to giue a plaine
instance hereof. The old Lord Treasurer
(*Cecill*) thought it in policie meete; or at
least mooued the matter, that the late
Gregori Calender should be receaued,

Superin- *Elmer* start vp and said, though other-
tendent of wise it were requisite, yet would he ne-
London. uer consent to receaue it, because it was
ordayned by the Pope. With more mo-
deratiō the Treasurer replied: My Lo: if
any thing good & laudable be institu-
ted by the Pope, why may not we follow
it. Surely quoth he it is vn bishoply spo-
ken,

ken, but *John* of London learned this lesson of his grandfire *Luther*, to hate the Pope in all things, knowing that where the Popes laws may take force, their heresie can haue no sway nor entrace. In-
 somuch that *Luther* being dead & buried in hell (though the Pope according to Christs promise, shal liue, & gouerne the house of God to the worlds end) yet, to shew his bloody mind, & of his followers thus (haue I heard) is it written of his Sepulchre, *Mors tua ero O Papa &c.* See whether these be not fitte children, and members for the Catholike Romane church (the death of whose chiefe father and Pastor, they imagine and intende to their vttermoſt power, & last breath, yea if it were possible euen in their graues) Shall any Protestant ministers the be Pastors of Christs flocke, whose true Pastors they so mortally hate, whose sheepe they infect, and deuoure indeed they shal haue their hire, but with *Chore*, *Dathan*, *Abiron*, and their complices, whome hell deuoured & swallowed vp for euer, & that for a lesse schisme, pride and disobedience, then Protestantes

552 *Against Adiaphorists & Newiers, who*
daylie and now many yeeres haue vi-
sed; most obstinarily against the whole
Church of God, of whome they are no
more meete to be members, then those
rebellious *Chorites* were to be of the host
of *Israell*, the army of the liuing GOD,
if we be so straitely commaunded in ho-
ly Scripture to flee the heretik, not to sa-
lute or conuerse with him, if Saint *Paul*
did bidde, *auferre malum de medio vestri.*
For feare of corrupting the rest if the ex-
comunicated the Corinthian for a lesse
fornication then heresie is, and if the
whole Church of God neere the Apo-
stles time, haue cut of lesse heretiks then
these from her society, yea for holding
the same heresies that these heretiks, of
our times do (these holding withall ma-
ny worse besides) will now then the
same Church contrary to her selfe, her
Masters precept, and Apostolike do-
ctrine, yea al sence & reaso ingrasse such
rotten members, (so virulent an pestife-
rous euery way) in her body: yea will
Christ her spouse I say imbrace them in
the lappe and bosome of his Church;
then surely will he admitt *Turks* and all;
and

and then wherefore was he incarnate, & suffered for vs on the crosse, which blessed passion as the *Turks* deny, so do *Caluinists* the effect thereof & that in more blasphemous sort, then *Turks*; Inso-much that I may safely affirme that protestant puritanes, be further of from the true Church of God, and haue lesse excuse to make of their Apostacie, at the day of iudgement then the very *Turks*. As for example the *Turkes* haue to shew almost a thousand yeeres now for their antiquity, & continuance in great glory prosperity, and victories, especially now within these two hundred yeeres, with the applause consent, and following of many nations, with great shew of almes, hospitality, long prayer, fasting, and other good deedes; all which our heretiks want. As for the *Turkish* opinions though in a grosse and carnall sort, yet they beleue there is one God all good & iust creator of all thinges & rewarder of wel doers. But our diuelish heretiks most blasphemously affirme, he is the author of euill, that his commaundements are impossible to be kept, and there-

554 *Against Adiaphorists & Neuters, who*
therefore it followeth he is vniust, and
most vnmercifull to punish men with
endles tormentes for breaking those
lawes that none can keepe, besides that
they hold that men want free will, and
whether he do well or ill (if he be pre-
destinate to bee saued, or damned) hee
shall be, all is one. *Caluine* affirmed
that CHRIST despaired and blasphema-
med his father vppon the crosse, suf-
fring in his soule the paines of the dam-
ned: Yet the *Turks* hold him euer to be
a holy Man, the Sonne of a Virgin, and
the most blessed man that euer was or
shall be, yea punish such as deny it, but
you will say *Caluin* and his followers
hold him to be GOD, which *Turks* do
not, I deny that *Caluin* and his adherents
acknowledge Christ for GOD vnlesse
they will haue mo GODS then one, and
in so affirming they be worse thē *Turks*:
For what meaneth *Caluin* when contra-
ry to the Churches creede, and faith,
he denieth the Sonne of God to be *Deus*
de Deo, God of God that is euerlastingly
begotten of his fathers substance, but he
wil haue him *Deus ex se* or *per se* as much

to say as of another substance from his father, and so of the holy Ghost, and so it must needs follow that either there be three Gods as of diuers substances or els that the Sonne, and the holy Ghost be no Gods at al, by this doctrine of *Caluin* & his followers; but the first cannot be, & yet if the sonne be of another substance from his father, then whether he be lesse then his father, equal or greater then his father, yet being of another substance frō his father, (as *Caluin* blasphemeth) then must it needs follow there be two Gods at least, which consequent because *Caluin* denyeth, & yet obstinately affirmeth the precedēt: therefore he affirmeth Christ, or his father, or both, to be no god at al. And truly in my opinion it seemeth more tollerable to affirme ther is no god, thē thus with *Caluin* & other heretiks to blasphemae his infinite goodnes, which indeede cānot cōsist with the very esserial nature of God; as to say he is vniust, vnmercifull, the author of euill, so that *Protestāts* be worse thē very *atheists*, how much more tollerabe then be *Turks* then they, who though they deny the passion
of

556 *Against Adiaphorists & Neuters, who*
of Christ, yet do they not hold that euer
he dispayred or blasphemed God, as
Caluinists do teaching likewise (but es-
pecially the *Zwinglians*) that not only
Turkes, and all heathenish children, if
they be predestinate be aswell saued as
Christian mens childrē Christened, who
dying yea in their infancy, they say if
they be not predestinate, though Chri-
stined, yet can they not be saued, but al-
so that the old heathē as *Socrates*, *Her-
cules*, *Numa*, &c. be saued, as much to
say as christ dyed in vaine for the world
if such as neuer had respect to him
coule be saued without him as well as
the B. Virgin, *Peter*, *Paul*, and such: for
these and olde heathens *Zwinglius* ioy-
neth together telling the King of *France*
in his Epistle to him, exhorting him to
embrace his Gospell which if he would
do, he telleth yea and promiseth him, he
shall see these and many moe there to-
gether in one kingdome. Do you thinck
this doctrine of these two men *Caluin* &
Zwinglius (which our english Heretiks
chiefely follow and teach) can ioyne the
followers and beleeuers thereof in the
Catho-

Catholike Church ?suerly then as I said,
Turks, Atheists, and all heathens, be of
the Church : doth not *Caluin* vterly *These bee*
mislike and forbidde that any should cal *Caluins*
vpon, pray to, yea or vse this word *Tri-ownewords*
nitye : as to say o holy *Trinity* one *GOD* *Epist. ad*
haue mercy vpon vs, for though he *Polonos.*
can abide (in that manner as he teach- *pag. 946.*
eth) to heare named the Father the Sone *et cognos-*
and the holy Ghost yet can he not abide *cant te v-*
this word consubstantiality (which one *num Deū*
viz. Luther said his soule abhorred) nor *id est Tri-*
this word *Trinity* neither as a papisticall *nitatem*
invention: For mee to recite these places *hoc non*
of theirs written at large would be too *modo tan-*
long and tedious, but their bookes bee *quam insi-*
extant in euery stationers, shoppe and *pidum sed*
their doctrine heerein so manifest, to the *prophanū*
world that none can deny it, howsoeuer *quoque re*
our politick courtly parliamētary religion *pu diamus.*
heere in *England* to dazle simple mens
eyes, will haue such wordes as of *Trinity*
still vsed to content the vulgar sort
though they iump with their Apostles
Zwinglius & *Caluin* in conceipt & opi-
nion in the deepest degree. Thus you see
how in the chiefeſt points of our religio

as

558 *Against Adiaphorists & Neuters who*
as of God, Christ, & the *Blessed Trinity*
heretikes quite differ from the catholike
Church, as also in that great matter of
iustification by faith and good works in
Christ Iesus, which the holy Apostle *S.*
Paul in his Epistles so diuinely teacheth,
whose meaning *S. Iames* after so perfectly
explaneth, yea *S. Peter* the Prince of the
Apostles exhorting vs by good works to
make our vocatio. suer & stable forwarneth
Christians to take heede how they vn-
derstand his brother *Paul* who according
to that hye diuine wisdom of God gi-
uen him, wrote many thinges hard to be
vnderstood, *which the vnlearned & vn-*
stable deprane as the rest of the Scriptures to
their owne destruction saith he; good Lord
do not these wauering vnsable heretiks
of our tyme (as *S. Peter* right worthely
termeth them) neuer long contynuing
in one opinion but full, with themselves
and others, of sects and dissentions do
they not most peruersly and corruptly
interpret chiefly this holy Apostles Epi-
istles against the true matter of iustifica-
tion, confounding faith & good works,
yea affirming faith alone to iustifie,
which

300. *Against Adiaphorists & Neuters, who*
glorious Saints in heauen, as of the same
Church whose faith they despise, whose
good manners they so little followe and
regard, and whose very bodies and a-
shes they so racke, teare, and ransacke
here on earth. If we can of chalke make
cheese, make the *Ethiopian* white., or
firmely conioyne brasle and earth tog-
ther, then perhaps wee may joyne Ca-
tholikes and Protestants in one Church
and make them beautifull and accepta-
ble in Gods sight, and not before; no,
no, these two as farre differ in Gods
sight, in his grace and fauour, as the
other things doe in nature, and much
more: Heretikes that deuide their loue
from the whole Church of God, deuide
their liues, deuide their faith and reli-
gion, can be no more acceptable of God
(the naturall head and spouse of his one
only Church) then it could be pleasing
to the natural mother by *Salomons* motio
to haue the child deuided, who chose
rather to leaue it in the euill womans
keeping: euen so God our true father
will haue vs one (as he is one) in vnity
of true faith and religion in his Church,
or

would make of all sects one Church. 561

or else we cannot be true children with him in his house, which is one and not deuided. Hereupon my first ground is this, that neither *Lutherans*, *Protestants*, *Puritanes*, nor any other secte whatsoeuer in the worlde, dissenting from the common knowne Catholicke and Apostolike Romane Church, can bee members of the true Church of GOD, nor can possibly bee saued; because as God is one, so his true Catholicke spouse the Church (as one wife of one husband) is one, one in faith and religion, and that in euery point and article, *tuam unus Dominus, una fides, unum Baptisma*, and without true faith it is impossible to please God, which is only the one Catholicke faith, and Church, vvithout vvhich vvhosoe-dyeth, shall most certainly perish euerlastingly, as all did bodely out of *Noes Arke*, testimonies hereof bee abundant, the Prophettes, Saint *Paul*, and all the whole course of Scriptures and Fathers, so expounding them, namely holy *Atbanasius* vvhole Creede is receiued of the vniuersall Church

Oo

of

of God, which Church is rightly called, *vna Columba mea, amica mea*, of Christ her spouse, *viz: my only doue, my darling*, one, chosen out from amongst a thousand: all heretickes then dissenting thus from Catholickes, and amongst themselves can neuer be members of Gods Church, as long as they remayne in this state, deuied from that one, and only Catholicke Church. Secondly, if wee looke inwardly into the most essentiall parts of our Catholike faith and religion, you shall finde them chiefly to differ from vs therein, for if they were but incertaine indifferent matters left for learned men to vse their opinions and judgment in, and not articles of faith defined out of holy Scripture by the Church of God, (the true keeper and expositor of Scripture) wherein they differ from vs, they vvere tollerable; but they differ from vs, not only in lesse articles, but in many, and the chieft, substanti- all, intrinsicall parts and articles of faith, the least vvhwhereof, euery one vnder paine of damnation, is bounde

to keepe pure, and vndefiled. Nowe
Buny in his *Pacification* pag. an hun-
 dred and eight, following some of his
 fellowes, *Bullinger*, *Musculus*, and the
 like (vvho finding themselues mise-
 rably intangled vvith this question of
 the Church) deuised certaine prin-
 ciples and foundations of faith, where-
 in vvhosoeuer agreed, they should be
 accounted all members of one church,
 these *Buny* imitating (of his bounty)
 is so liberall towards vs poore Papists,
 insomuch that more then once hee af-
 firmeth that in substance of religion
 wee and they agree, and therefore
 that wee bee all one members of one
 Catholicke, and Apostolicke Church,
 and blameth his fellowe Ministers,
 that very rashly, and inconsideratly
 they reject Papists from the communi-
 on of the true church. For (saith he) vn-
 lesse we confesse the papistical Church, to
 be the true Catholike and Apostolicke
 Church (whereof wee are members no
 lesse then the Papists) wee cast our
 selues into a great difficulty to finde
 any other Catholicke and Apostolicke

564 *Against Adiaphorists & Newters, who*
Church, which being planted first of
the Apostles, hath alwaies continued
to our time, wherein wee as members
may be ingrafted, which if wee can-
not finde or performe, then are vvee
constrayned to confesse our Church
to be more new and later then the Ro-
maue Church, thus farre *Buny*: where-
by, you may see what shifts heretikes
are driuen to, that woulde make the
vvorlde to beleue wee differ in small,
or no substantiall partes of religion
that so by seeming to creepe into one
Church vvith vs (though vvanting
altogither the vertue, and for the
most part the true faith of members
of the Church) yet at leastwise they
may couer themselues vnder the bare
title of the true Church; the more to
couer their badde dealinges, and to
deceauce the simple. But what front-
lesse brazen faces of Protestants bee
these to affirme that their sects agree
with the CATHOLICKE CHVRCH
not only of all former times, and of
all Nations in the vvorlde, but also
that they bee not contrary to the vni-
uersall

would make of all sects one Church. 565
uerfall Church at this day. Let vs then
briefly consider all the essentiall, or
substantiall parts of the Church of an-
cient time and of this age vvhich is
all one, and let vs see in vvhich one
principall point of faith or gouern-
ment, Heretickes agree vvith vs.
First they haue instituted another re-
giment or politique gouernment of
the Church quite contrary to that of
the true CATHOLICKE CHVRCH,
for in steede of the Bishoppe of Rome
(generall and only chiefe Pastor of
the vvhole Church) they haue made
temporall Princes heads of the Church,
whereby as for example here in En-
gland, making first a Man, then a
Boy, and nowe a Woman heade of
the Church, they chaunge religion
as oft as Princes, vvwhether the Prince
bee *Lutheran*, *Adiaphorist*, halfe Ca-
tholicke, as King *Henry* was; *Zwingli-
an* (as his daughter is said to be) *trini-
tary*, *Arrian* as another may be, or *Turke*
as perhaps the other may be; if to bee
supreamc head of the Church bee so
annexed to the Crowne as a matter of

566 *Against Adiaphorists & Neuters, who*
inheritance as our English Diuines
nowe of late haue made it, yea and that
by Gods lawe wee bee bounde to obey
them in spirituall matters, then by this
diuinity, euery new King may coyne
a newe religion, quite contrary to his
predecessor; and all good and holy.
Whereas to *Pster* and his successors,
Christs Vicar, by Christs ordinance
made head of his Church, to keepe uni-
formity of faith to the worldes end: in the
same is certainly promised to the con-
fusion of all heretickes in the vvorlde,
that his faith (euer one) shall nor
faile, which promise Christ hath hi-
therto kept with his Church and gene-
rall Pastor, and shall doe to the worlds
end, let me see now, vvhether any he-
reticke in the vvorlde, can, or dare
auouch so much for his sect; where-
as vvee dare boldlye affirme, that
CHRIST his prayer to his father for our
true Church is heard, *Ego rogaui pro*
te Petre vt non deficiat fides tua. Well
this ordinance of CHRIST (of such
importaunce for the gouernment of
the Church) heretickes haue altered,
and

and you see howe it prooueth vvith them; *Quot capita, tot fides, tot sententie*. Secondly; they haue quite taken away Priesthood, and Sacrifice, and haue induced a newe ministry altogether, vvhich is a matter of so greate importance, that it altereth the whole lawe. Thirdly, of seauen Sacraments they haue taken away quite six, is this a small point thinke you; which in effecte taketh from vs, the chiefe effects of CHRISTs Passion and Redemption, insomuch that a true Catholicke rather ought to suffer death, then deny the least Sacrament, but *Buny* and such like can swallowe vppe any thing. Fourthly, they haue quite abolished certaine articles out of the very Apostles Creede, as for example, vvhereas according to the Scriptures, we are taught to beleue how CHRIST *descended into hell*: if the Apostles creede bee not substantiall parts of our religion, wherein wee are taught chiefly what to beleue (vvhereas this v-nity of the faith Apostolicke is one chiefe foundation of christian religion)

568 *Against Adiaphorists & Neuters, who*
then nothing at all is materiall or of
substance to bee beleueed : Fifthly, as
I sayde before, touching predestinati-
on iustification, free will, rewarde of
good workes, *Protestantes* haue coyn-
ned such newe opinions (besides olde
heresies which they holdr about some
of them) as were neuer heard of before.
Sixtly, they deny authority to many of
the canonica^{ll} Scripturs. Seauently,
(as I also touched before) of the na-
ture of GOD, of the blessed *Trinity*
of three persons and vnity of one sub-
stance, of the death of Christ, and re-
demption, heretiks haue deuised mon-
strous horrible opinions and blasphe-
myes, horrible for not only Christians
but very *Turks* to thinke or speake of, &
be these the fellowes that make not a
Church a new of their owne but amend
the old, do they differ from vs I say but
in small indifferent matters; Fie vppon
such palpable lyes, fie vppon such im-
pudency, that euer men that would be
accounted reasonable creatures, can
haue faces to auouch such absurdities,
to goe about to huddle vp such grosse
incon-

inconueniences all in one bowgett; and
 most miserable and weake fenceles and
 vngratious be those men that can be-
 leeuē such lying Masters, that vnder
 such pretēce of piety, or rather the pro-
 fession of open impiety bring in such
 sects of perdition, to the subuersion of
 many feely soules. Thirdly as I heere 3.
 before haue noted, in taking away ex-
 ternall priesthood & sacrifice, they haue
 quite in a most essentiall point altered
 the whole law of Christ; for according to
 the Apostles doctrine ad *Hab. 7. 5* 12.
translatio enim sacerdotio necesse est ut &
legis translatio fiat so that say *Ballinger*
Buny or any other *Protestants* in the world
 what they wil they must goe seeke a new
 Church, from the Catholike Church to
 make themselues in: for heere possibly
 can be no hold for them, whose priest-
 hood they haue taken away, whose sacri-
 fice they haue aboleshed, which priest-
 hood & sacrifice is one great part of the
 chiefe forms and substance of the whole
 law of Christ; for heereby we be taught
 the law of God, heereby we be gouer-
 ned and conserued in the law of God,
 heereby

570 *Against Adiaphorists & Neuters, who*
heereby we chiefly acknowledge god;
heereby wee bee seuered from false be-
leeuers and worshippers of GOD, and
heereby we truly worshippe, honour,
and adore the most high and only God,
and with such supreme worshippe, as is
due to no creatuer neither in heauen
nor earth, so that you see what here-
tiques haue done, in not only altering,
but leauing no externall priesthood
nor Sacrifice at all: First they by quite
altering the law of Christ haue made
them a new Church of their owne to
dwell in more then euer GOD made;
they haue also abrogated all good dis-
cipline and orderly gouernment, both
to learne how to belecue, and how to
liue and conserue themselves in the
grace of GOD, and openly to be knowne
for his seruants, yea in taking away
Sacrifice the chiefe seruice of GOD,
they frustrate in themselves the com-
ming of Christ, the fruits of his Passō,
and make an open gappe to all sinne,
Infidelity and plaine *Atheisme*, as by
lamentable experience wee see at this
day, whersoeuer *Protestants* haue planted
their

their first Gospel, that quite supplanteth the out of the true Church of Christ into the malignant church of *Sathan*. Fourthly heretiks truly acknowledging now by force the *Romane* church for the true Catholik Church iustly cōdemne themselves as beeing iustly censured and condemned for blasphemous obstinate heretiks of the same which if she be the true Church (as they say desiring to bee accounted members of the same) then is she not cōtrary to her selfe as being guided with the holy Ghost as Christ promised his true Church euer should be, & thus you see the Apostles words veresified in heretiks who be damned by their owne iudgmēt (saith he & therefore biddes vs. *Flee them after the first and second correction*, to such Christ shall iustly say at the last day. *Ex ore tuo te iudico serue nequam*, who for their impiety and misbeleeuing beeing openly condemned accursed & quite cut of by excomunication by his spouse & frō her (who yet beeing vrged they durst not but confesse her to be the true Church) yet stil they disobayed her, to their owne
per-

572 *Against Adiaphorists & Neuters, who*
perdition and of their deceiued follow-
ers, like to those proude deuils who con-
fessing Christ to be the Sonne of God,
yet giuen ouer in desperate obstinacy to
a reprobate sence, still by their sleights
& tentations, draw as many as they can
from God, blaspheming his holy name
though to their owne paine euer, and
greater damnation, heerevppon it is so
hard to heare of a learned chiefe heretike
truly conuerted, if he haue long conti-
nued obstinate, because he sinneth of
malice, and commonly in the beginning
especially against his owne conscience,
and so, damned by his owne iudgement,
in the end, is by Gods iust iudgement
quite blinde in soule & vnderstanding,
and so being become obdurate or har-
dened in hart, is giuen ouer *in reprobum*
sensum. Thus you see how heretiks make
an argument against themselues in ac-
counting themselues members of that
Church which they rebelliously disobay
which by Christs commandement they
are commanded to heare & follow con-
trary to whose precept from which they
be runnegates & plaine Apostates & of
the

the same Church be publikly condem-
 ned. Fiftly it yrketh me to finde any so
 feeble or weake if they be but once well 3.
 inclined to the true Catholike Church,
 as once to thinke that the heretiks of our
 tyme can be in any sort members of the
 same, to yeeld reasons for the disprooffe
 of so manifest an vntruth, seemeth to
 mee as needeles as to proue that the
 Diuell is alyar or that the Sunne shyneth
 at the noone day: For besides (as I
 touched before) the Heretikes of our
 time one sect or other, either quite deny
 or els damnably erre in the most princi-
 pall and substantiall articles of Chri-
 stian faith and religion, yea so farre and
 deeply that *Turkes* may as well yea and *Except*
 better (though both be naught) be ad- *that here-*
 mitted as Christian Catholiks and for *tiks beare*
 mēbers of Gods Church as they. For the *the name*
 heretiks of this tyme rayse vp from hell, *of Chri-*
 al old heresies (whereof *Turcisme* first *stians, &c*
 arose) for the most part that haue bene
 from Christs time to this day, & such as
 many hundred yeeres agoe haue bene
 condemned by the general consent of al
 Christendome & now knitting altoge-
 ther

there is but one faith & Church, so but one truth therein, which is plaine and simple and cannot be intermedled with any lye, therefore whatsoeuer this church proposeth as matter of truth & faith to be beleueed. I am bound to beleue it or els I discredit her for a lying Church & so not the Church of Christ which is truth, so that deny the Churches truth and beliefe in one point, deny her in al, and the misbeliefe and obstinate gayne saying against one article of faith, maketh one an heretike, and so offender against the whole, for God is truth and wholly in euery part of truth, so that to deny any receiued truth of the Church, which is matter of faith, is to offend against the whole, insomuch that S. James saith *qui totam legem seruauerit offenderit autem in uno factus est, omnium reus*, he that keepeth the whole law & offendeth in one point is guiltie of al, now the true Church of GOD eight hundred yeeres agoe condemned image breakers, (for exāple) quite cutting them off from the corps & vnity of the Church commending to al as a matter of faith that good
Chri-

Communicating with them in Sacra-Deo &
 ments or prayers the holy fathers so vehemētly writing against the least of those *Angelus eius* affir-
 heresy's that rather then they would *mo*, intol-
 haue admitted the least of them into *tolerandam*
 the Church of God, they would haue *esse* mul-
 suffered many deaths, and come now *is locis* in
 heretiks that cast downe Images Saints *de torquē*
 yea Christ himselfe out of the Church *dis Scrip-*
 and pulle downe churches and all, and *turis* Hi-
 think to be accounted member of gods *eronimi*
 Church, nay that Church hath euer *audaciam*
 taught vs another lesſone who hath e- *ut in libro*
 uer beene so carefull to keepe her faith *contra* Io-
 with Saint *Paul* that reioycing said *fidem uinianum*
seruari: In all pointes, so pure and vn- & *Vigi-*
 defilled (remembring her chiefe pastors *lantium*:
 lesſone) that therein ſhee muſt reſiſt the *see here*
 Deuill; ſeeking euer his pray whome he *homo* *Beza*
 may deuoure whome he bids vs reſiſt *approo-*
Fortes in fide, ſtrong in the Catholik faith uetholde
 eſpecially; That euen as the Church *heretickes*
 triumphant in heauen with God can of his opi-
 admit no impure or vncleane ſoule diſ- *nions con-*
 tained with ſinne, ſo certainly the true *demning*
 Church of God militant heere on earth *S. Hie-*
 neither may nor can admit into her ſo- *rome*.

ciety any open obstinate leporous heretike infected with the least heresie, and why? but because as treason is most hainous to the Prince and common weale, so is heresie most grievous in the sight of God, and most pernicious to his Church: many other great offenders the Prince oft spareth, but very seldome is treason pardoned, because it tendeth to the ruine of the Kings person, and dissolution of the who'e state and Monarchy. So the holy Church oft times vvith great compassion, is forced to tollerare grievous sinners, yea vvith sighes and teares ought to sorrowe and lament them, expecting *donec convertere eis Christus*, and as long as they bee not obstinate in sinne, as in theft, fornication, or more grievous faults, so long oft she expects I say their amendment, not quite cutting them off, but relieuing them with prayers and good Counsaile that so she vpon their recovery with joy may imbrace them in *visceribus misericordie Christi*, but euen as the vigilant sheepheard immediatly driueth away the Wolfe or seperateth the scabbed

scabbed sheepe from his flocke for feare
of killing his lambes or infecting his
sound sheepe. So the true Pastors of
the Church neuer tollerare heresie, nor
the least heretike in Christs flocke the
Church, because it creepeth as the can-
ker, and destroyeth the corne of Christ;
Darnell, Cockle, and such other weede,
though it be permitted to grow stil with
corne till the day of reaping, yet vene-
mous blacke flying vermine, that con-
sume the corne at euery bitte, must di-
ligently at all times bee druen away.
For heresie opposeth her selfe by diuisi-
on against God which is one preferring
her owne wit before the wisedome and
ordinance of Christ in his Church, sin-
neth most highly in *Luciferian* pride,
which God so detesteth: breaketh cha-
rity & the knot of peace in his Church
which he chiefly loueth: and so shoo-
teth against God himselfe the chiefe
Monarch in most trayterous and rebel-
lious sort by pride, and goeth about to
shake and pull downe the foundation
of his common weale his Church, in
steed of true faith (whereof it standeth)

580 *Against Adiaphorists & Neuters, who*
peruerting the vnderstanding the eye
of the soule, that is by false doctrine
whereof the tower of *Babylon* the very
Sinagogue of Sathan is builded. So that
the Church euer carefully conserueth
true faith in euery point cleare as the
apple of the eie, the sight whereof, as it
cānot tollerate the least moath to cleaue
to it, so cannot the Church of God ad-
mit the least heresie, or joyne himselfe in
society with the least sect of heretikes or
schismatikes in the world, no more then
a generous minded & most royall Prin-
ces can admitte in her kingdome, some
newe vnworthye vpstart that seeketh
to bee her equall or superiour, or the
jealous husband can permitte the adul-
terer he suspecteth with his wife, to lie
in bed by her side, *no, no, coangnstā-*
tum est stratum nec pallium breue virum-
que operire potest, neither is there any
agreement in the least thinges betwixt
light and darknesse, betwixt God and
the Diuell, betwixt his true CATHO-
LIKE CHURCH and that false Babi-
lonicall strumper heresie. Hereupon
it commeth, that most blessed holy di-
uine

diuine men euer so detested heresie, and the least society or affiance to the same, Saint *Iohn* would not come in the bath where the heretickes had beene. Another holy man (though most innocent) could tollerate himselfe to bee accounted a whore-master, an vncleane person, and the like, but when one called him an heretike, he could beare no longer: So Saint *Basil* talking with the Emperour of matters of religion: the Cooke coming in saucely, and telling the holy man his opinion, that it was but a smal matter to yeeld to his Master the Emperour in a word or two, and needed not to stand so precisely in diuine matters, which seemed indifferent, or of no great moment, yea sir Cooke (quoth *S. Basil*) it is your part to tend to your Pottage, and not to boyle or choppe vp diuine matters: & then with great grauity turning to the Emperour said, that those that were conuersant in diuine matters (with conscience) would rather suffer death, then suffer one jot of holy Scripture (much lesse an article of faith) to be altered or corrupted. What thinke

582 *Against Adiaphorists & Neuters, who*
you now, if such a one as M. *Buny* or a
lesse heretike perhaps, as some *Arrian*
heretike should haue come in & denyed
with protestants, not ioes, nor words, but
whole bookes of Scripture, not one ar-
ticle, but almost all the Sacraments, with
many articles of the Catholike faith, &
that such, as bee the chiefe substance
of the same, and yet for all that, vvith
such vncleane fingers seeking to make
a Pacification betwixt them, and Saint
Basil with the Catholikes, and shoulde
say we beleeeue all one God, and so are
of one Church with you, let vs not passe
of this article, or that this place of
Scripture and the other, but vvithout
more adoe, account vs as wee are Ca-
tholikes with you, what may wee thinke
this graue diuine *Basil* woulde haue an-
swered to such a motion, how woulde
he haue shaken vppe such a *nullifidian*
Minister of the Diuell? how vvoulde
he haue drawne out that weapon so ter-
rible to the vvicked and more percing
then the two edged sworde, and tolde
him flatly vvith his Master CHRIST,
ho we in that case, *non veni mittere pa-*

cem,

cern, sed gladium, and may not wee say
to such *Newters* as *Bunny* and his fel-
loves be, vvhich be the worst kinde of
heretickes in the vvorlde, vvhich bee
neither hotte nor colde, make a holge
podge of altogether. Muster *Buny*,
you that thus vnskillfully behaue your
selfe in diuine matters (and yet not
altogether vnlearned in composi-
ons) better it vvill become you to
make some compoundes of Apotheca-
rie stuffe, or if that bee too difficult
or painefull for you, some meash of a
potte of good Ale and diuers sundrie
spices, as you sitte in your chaire by
the fire side, then thus without all skill,
learning, or reason in diuinity to make
a conjunction of two thinges, that bee
as farre as heauen and hell asunder, as
heretickes of our time especially bee,
from the Church of God; Noy the here-
ticall and schismaticall Greekes and o-
ther o'd sects in the east, and by north,
which be far neerer in faith to Catholics
then Protestants be, haue many of them
many hundred yeares agoe by the iust
consent of Christendome bin quite cut

184 *Against Anaphorists & Heretics, who*
off from the true Church of God, yea
schismatiks heere in England that in all
articles beleue as the Catholik Church
doth, yet in doing contrary to their
faith *ipso facto* they cut themselves off
from the Church of Christ which can
admitt none nor acknowledge iustly for
hers but such as keepe vnity of faith
both in thought and action, such as are
not ashamed to cōfesse the truth before
men, such as beleue in hart for iustice,
and confesse in mouth to saluation I
heard once of a learned diuine, who ear-
nestly disputing in schooles, of the au-
thority of the holy Scriptures, one mer-
rily (though vnfitly in that place and
matter) brought in the example of *To-
bies* dogge that wagged his tayle so to
infirm the authority of the whole
books as that he was not bound to be-
leue that, what said the deuine dost
thou make a iest of it, the verity wherof
I am ready to defend with my bloud,
which was right worthely spoken, for
though some places of holy Scripture
be more mistlcall then other and con-
taine not all profound matter alike; Yet
some

*Petrus
Abato.*

some places for faith and other for mortall life, another for mystery, another auouching some circumstance apper-
reyning to the verity of some history, (as this for example of *Tobias* dogge) in their degree bee all true alike, which bookes of holy Scriptures & euery sentence cōteyned therein being proposed to vs by the Church to be beleued to be true, a good Christian ought rather to suffer death then deny one sentence thereof to be true for so discrediting the Church and Scriptures in one point he might make the rest vncertaine and so doubt in all. But heretiks that deny the whole booke of *Toby*, *Hester*, *Iudith* the *Canticles*, the *Prouerbs*, *Ecclesiasticus*, the two books of *Machabies*, *Baruch*, yea Or if they some call in question whether *Marke*, call not in *Mathew* and *Luke* be true Gospels, and question whether the *Apocalipsis* be a true booke these whole of Scripture, some flatly denying Saint *James* Epistle as *Luther* their chiefe A- some nota postle, and corrupt the rest of ho'y Scri- ble sen- pturs shall these men be written in the tences & booke of life, that lay such violent hands chapters of of Gods booke shall we admitt such re- the same.
bel-

386 *Against Adiaphorists & Neuters, who*
belious traitours in the host of Gods
Church, that thus first robbing her of
her armour whereby thee may defend
her selfe, indeuour quite to subuert her,
scatter and disperse her a sunder, these
6. *Protestants* new Masters and teachers.

Sixtly, If they were of God who is not
author *Dissentionis sed pacis*, they would
agree together and with their first ma-
sters especially, who many of them in
the beginning & since quite disclaime
from our Church as quite decaid, and
comethey now to vs with their loule
feete, when many of their fautors, and
all wise and honest men are weary of

7. them. Seauently, such heretiks as can
admit any sect in their Church, shew
themselues to be of no conscience, no
feruour, no faith, no religion, and be
the most daungerous persons in the
world & commonly the worst & hardest
to be reclaimed to good? These be the
persons God most abhorreth wishing
they were either hot or co'd, *Sed quoni-*
am expidus es, because thou art luke warme
(saith he) I wil euen spue thee out of my
mouth signifying God can digest no
such

such *Neuter Nullifidian* fots; in figure whereof it was forbidden in the law to haue a garment wouen of linnē & wollen signifying that the mixture of contrary sects; Christ cannot admit in his garment his spouse the Church, which though it was well imbrodered whollie ouer, declaring how his Church should be adorned & glister with variety of all noble & goldē vertues in euery state & degree yet should they, all tend to charity & end in one, signified by the same garment whole with out seame, which the cruell souldiers yet deuided not, then which; heretiks be worse that rent & reare with barbarous cruelty & sundry heresyas: asunder the mysticall body and garment of Christ his Church, and this to doe the better nowe in the latter end of the world, and most dangerous dayes by subtilly creeping into her, they vvoulde make of her as it vvēre a linsy vvolfey medley garment for themselves a while to maske in, till they might if it were possible rob & spoyle her of al vertues, and heauen'y treasures of scriptures, Saints, sacramēts, God & all
such

588. *Against Adiaphorists & Nemyers, who*
such drone bees that seek to their owne
ruyne; and of others, to suck the sweete
of other mens labours, CHRIST IESVS
will euer haue his watchmen to dryue
back from his sacred inclosed garden
whereinto none shall truly enter, but the
right in faith nor any enioy the fruits
thereof euerlastingly but the righteous
in hart, for if the Church (as I said) hath
iustly shutt out at all tymes before and
since Christs tyme heretiks for lesse he-
resies) then these of our dayes be by
many degrees) yea if God himself hath
not spared iust reuēge of many of them
in this life, yea sometymes to the terror
of others hath inflicted terrible sudden
death for lesse sinnes then heresie, yea
spared not Angells in heauen for that
vice proper to all hereticks (which is
pride) then though he be long, patient
lett no heretik think he shall in the ende
scape the heauy hand of God, in token
of whose heauy wrath and iust indigna-
tion for this sinne of heresie, all good
Christian Emperours, Kinges, & Magi-
strates haue most seuerely punished it
with fire to the terror of the wicked, and
pre-

preferuation of the good. Lastly here- 8.
 tiks that would be of one Church with *Heretikes*
 Catholiks by what ioyntes & sinnewes *be most fit*
 would they be knit to and with them, *to bee lin-*
 surely they haue left none, for if they run *ked in one*
 (as many of them haue done) to the pri- *Church*
 mitiue Church, and the Apostles tyme, *with the*
 they may indeede falsely and foolishly *Turk who*
 bragge of the head, but then they must *haue pul-*
 absurdly without body and other mem- *led downe*
 bers, ioyne their foule feete to their mon *that most*
 strous Chymerical head of that old dra- *noble & re*
 gon, but not of Christ whose Church *ligions or-*
 hath euer visibly continued, & shall do *der of the*
 to the end of the world, but if they will *Knights*
 ioyne themselues with vs now that by *of the*
 Gods grace be. Catholiks: I see not one *Rhodes,*
 bond of faith, Hope nor Charity left in *ordayned*
 them to make this cōnexion betweene *to defend*
 vs, they that haue rated out or defaced *Christen-*
 the whole Scriptures which by Gods *dome a-*
 grace we keepe to our defence, they that *gainst the*
 cōtemne whole general counsels, where *Turke, to*
 on we stand firmly, they that nothing *whom Pro*
 regard all holy Fathers, which as watch- *testantes*
 men in Gods house teach vs how to *now shewe*
 gouerne our selues, they that take away *al homage*

in most Sacraments that foster and feede vs to
humble lite euerlasting they that abolish sacri-
letters gift fice, whereby we are to worshippinge God
and other only, they that blasphemee God the blef-
tokens of sed Trinity on whome we are to beleue
benemo- they that take away Saints in heauen
lence yea from praying for vs, and the Church
cōplotting of GOD heere from all authority to
with him guide and gouerne vs, all which arti-
to the ruin cles and diuerse others which they deny
of Catho- we stedfastly beleue, heere is no way
lick states left you see to conioyne vs in faith. As
& princes for hope with vs in GOD they haue
as both by none left neither but in themselves only
their let- who they make iudges ouer themselves
ters inter- of their owne fancies: Knowing with-
cepted & out all doubt (as they say) they shall be
euidēt a- saued before CHRIST come to iuge-
ūtions ap- ment, and so they be past hope. As
ppeereth. for Charity how can they agree with
 vs so quite contrary to them, that can
 agree in na one point amongst them-
 selues sauing that they in one point cō-
 spire together (yea all heretiks in the
 world) that is to raile against, and im-
 pugne the Pope our chiefe pastor vnder
 Christ the Bishop of *Roome* him the *Lutherans,*

therans; him the *Caluinists*, him *Protestants*, him *Anabaptists*, him *Trinitaries*, him the family of loue cry out of with one vniforme consent (crucifixe) but in other matters how many men so many opinions; cōmonly raigne, cursing one another like deuils whome they serue, deriding and scoffing ech one another; see but only the inuectiues of puritanes, against protestants heere in *England*, & goe no further, & note how they be entertayned againe by *Whigist* & others, and it wil giue some tast of the rest how they agree first amōgst themselves going about to thrust one another out of temporall possessions, yea to cut one anothers throte. As for their charity towards vs it is no other then that of *Indian* the Apostate towards Christians of his tyme, who spoyling them of their goods, and many of their liues, said hee did them a benefite, because according to their Master *CHRIST*s promise, they should receaue a hundred fold for things lost so, heere in this life, and after the Kingdome of heauen. Such charity hereuiks shew to vs
that

592 *Against Adiphorists & Neuters, who*
that imprison vs, spoile vs of goods and
liuings, consume many with a lingring
persecution (most terrible) dispatch o-
thers with violent death, infame vs,
slander vs make vs, odious to the state
and Princes where we liue, as traytors,
impouerish our widowes, beggar our
children, infeeble & corrupt our youth,
prophane our virgins, robbe our chur-
ches kil & murder our Preists: be these
in peace & charity with vs? That offer
open hostility against vs in word, deede
and in euery libell they make or paltry
sermon they preach. Eye vpon such hi-
pocrisy, eye vpon such fained charity
Iesu preserue all true beleeuers frō such
a church as heretiks haue now deuised,
from such a peace or pacification which
they pretend, *Qui enim paria fidei cum*
infidelis; aut qua conuenit. o Christi ad Belial
aut quis consensus templi Dei cum Idolis,
and peace is to those only that beleeu-
truly in God, to those that haue stedfast
trust in him, to those that louing him
aboue all things, liue in vnity & peace,
by perfect charity with their neighbors
all which firme Bonds to tie themselves
with

with vs, because heretikes want, therefore as long as they contynue in this state, they can haue no portion with vs, nor in the lande of the liuing, *nam non est pax impijs dicit Dominus*, would God therefore they would truly and vnfeignedly seeke to be one with vs, which to our grieve & vnspeakeable losse to themselves, they haue first forsaken; that so we might be one with them; most ioyfully should they be imbraced of vs, yea to winne them to this, we would aduenture our liues, spare no labour perill nor paynes, yea with many heavy sighes & teares crying to our sweete & blessed Lord Iesus that he would moue their harts to come now at length least it wil be to late, we beseech them for the loue of Christ (with the holy Apostle to be reconciled to God by doing true penance without which alas they shall certainly perrish euermore. We humbly beseech them to be sorry for their enormous crymes, to recant & abiure their heresies, and so with al humility of hart & minde sweetely to imbrace the crosse of Christ which so long they haue bene

594 *Against Adiaphorists & Newters, who*
professed enemies of. And this is the ordinarie meāes they must vse if euer they wil be members of one Church with vs or bee saued; in the vnity of which church our blessed Lorde speedely ingrasse them. I humbly beseech him though it were with the effusion of my blood to their endles good and glory of his name. And here now finally, I instātly beseech all good Catholiks with due thanks giuing to be ioyfull in God and constant in that true faith and Catholike Church, out of which to our comfort and confirmation wee see our very aduersaries confesse none cā be saued, in which true Church of ours I say though our enemies by force of truth confes we may be saued, yet (alas) they liuing and dying out of the same, we know most certainly they shal be damned, yea by their owne iudgmēt & confessiō: O how happy had they bin, if neuer they had broke downe the wall by forsaking that vnity vnto which (vntles they retorne againe) they cā neuer imbrace charity nor enjoy grace nor glory. O Lord then open their eyes that they may see, for without thee,
they

woulde make of all sects one Church. 595
they may, and haue fallen, but without
thee, they can neuer see, nor finde the
meanes to arise againe, grant vs al grace
thē we beseech thee most bountifull Sa-
uour, that we (that by thy special grace
be called of thee frō amongst many lost
sheepe to be of thy flock, seruants in thy
house, workmen in thy vineyard, mēbers
of thy mysticall body the Cath: Church)
may euer be so thankfull to thee in sound
vertue, pure life & conuersation for our
state and gracious vocation, that hauing
no other thing (as of our selues) to re-
joyce and glory in, but that wee are thy
mēbers (O B. Iesu) which thou hast re-
deemed with thy pretious blood, that (I
say we are thy flesh & blood, & mēbers
of that body, whereof thou art the head,
we may so answere by thy grace to this
high and heauenly vocation, & happy
state, that being worthy & fruitful mē-
bers of thy body here in earth, wee may
for euer after this life, see thy face in glo-
ry. Amen.

Finis. Laus Deo.

I. ✠ R.

Qq 2

THE CONTENTS OF THE
CHAPTERS CON-
tained in this Booke.

- C**Hap. 1. *Of the true way to Saluati-
on.* pag. 1.
chap. 2. *Of the first certaine note of the
true Church.* pag. 17.
chap. 3. *Of the second certaine note of the
true Church.* pag. 27.
chap. 4. *Of the third certaine note of the
true Church.* pag. 33.
chap. 5. *Of the fourth certaine note of the
true Church.* pag. 45.
chap. 6. *Of some other signes and tokens,
of the true Catholicke Church, &c. how
without it none can be saved.* pag. 52.
chap. 7. *Of the Sacraments in general.* p. 68.
chap. 8. *What a Sacrament is, of the ef-
fects of the Sacraments, and why they
were ordeyned.* pag. 71.
chap. 9. *Of the holy Sacrament of Baptisme,
and of the necessity thereof.* pag. 75.
chap. 10. *How necessary & fruitful Christs
passion is to all that follow him in patience &
good works, & how by Baptisme the ver-
ue thereof is applied to our soules.* pag. 81
chap.

chap. 11. Declaring what Baptisme is, & that Baptisme remitteth all finnes, & how it truly iustificeth vs. pag. 84.

chap. 12. Of the impiety, and abuse of heretikes about Baptisme. pag. 90.

chap. 13. Of the holy Sacrament of Confirmation. pag. 95.

chap. 14. Of the holy Sacrament of Penance, and of the three parts thereof, & of the necessity thereof to all sinners after Baptisme. pag. 100.

chap. 15. That Confession of our finnes to a lawfull Priest is necessary. pag. 107.

chap. 16. Of Confession more in particular, and of some finnes against the first & second commandment. pag. 113.

chap. 17. Of the rest of the commandments, and of some finnes against them to be confessed to the Priest. pag. 118.

chap. 18. Declaring what sinne is, and how grievous in the sight of God, and how severely it is, and shall bee punished for ever. pag. 124.

chap. 19. Of the great ingratitude of man to God by sinne, and that there is a difference of sins, with an exhortation to Confession, & amendment by penance. p. 131.

Qq 3 chap.

chap. 20. Of whome the Sacrament of Pen-
ance was ordeyned, and that Priestes
haue authority giuen them by Christ to
forgiue sinnes, and of the matter, forme,
and effect of Penance. pag. 136.

chap. 21. Of the most blessed Sacrament
and sacrifice of Christs body and Bloud
substantially, really, and truly upon the
Altar. pag. 142.

chap. 22. That Heretikes which deny
Christs body in the Sacrament, euacuate
the fruits of Christs death and Passion in
mens soules, and prepare the way to An-
techrist. pag. 148.

chap. 23. Wherein is declared that wee
ought as really, & as truly to receaue his
Body with our mouthes to health & salua-
tio, as Adam did eate the forbidde apple to
death and damnation. pag. 152.

chap. 24. Of the excellencie of the most
blesse'd Sacrament, and in what respect it
is called a sacrament, signe, or figure, &
yet is the very thing it selfe which it beto-
keneth. pag. 181.

chap. 25. Declaring how it implieth not
contradiction that Christ is in heauen,
and in the Sacrament in many places at
once,

once, but only declareth an infinite and
almighty power of God, and that diuine
honour is due hereunto. pag. 226.

chap. 26. Of the B. sacrament of the Al-
tar, shewing how conueniently it was or-
dayned for our reparatiō, & what prepa-
ratiō we ought to make to the same. p. 262

chap. 27. Of the Manna; the paschall
Lamb, and other figures of the B. sacra-
ment. pag. 269.

chap. 28. Wherein is touched how this sa-
crament is also a sacrifice daily unblou-
dely offered by Priests, & propitiatory for
the quicke & the dead, & that it is the
only sacrifice whereby God is chiefly ho-
noured and worshipped. pag. 274.

chap. 29. Of the great loue and humility
of Christ in this B. sacrament, & of the
denotion of Christians of olde towards
the same. pag. 281.

chap. 30. Contayning a brieife recapitula-
tion of things touched in the treatise of
this sacrament, & declaring that lay
persons be not defrauded of the blood of
Christ, nor healthfull fruit of the sacra-
ment in receiuing under one kind. p. 288.

chap. 31. Of holy Order, what it is, by

- whome it was ordayned, and of howe many degrees it consisteth, and that no man rashly without due consideration ought to take upon him the same. pag. 305.
- chap. 32. Of the higher orders, and howe necessary by Gods ordinance one head is ouer the rest. pag. 309.
- chap. 33. Of Gods seuerer punishment of diuers for arrogating to them-selues Priestly office, and howe wee are to obey our Pastors. pag. 318.
- chap. 34. Of the goodly order of the Clergy, and Monarchy of the Church, and of the Anarchy, and disorderly confusion of heretikes. pag. 325.
- chap. 35. Wherein is more at large described the Babilonica'l confusion of sinne and heresie, & how God hath blessed this Countrey of old for honour & obedience to the Church & Priesthood. pag. 330.
- chap. 36. Of Matrimony, and what it is, and when it was ordayned: of the chiefe good, ende, & effect thereof, & how Virginitie is preferred before it: also of vowed chastity annexed to priesthood. p. 336
- chap. 37. That vov'es may be lawfully, & meritoriously made, and ought to be kept, and

and that *Marimony* is a bande inseparable during life, and wherein it consisteth. pag. 342.

chap. 38. Of *extreame Vnction*, that it is a Sacrament, and ordeyned by Christ, taught by S. Iames, & practised by the Apostles and Apostolike men. pag. 345.

chap. 39. Touching briefly by the way, the matter of *Iustification*, and by whome, & howe we be iustified. pag. 350.

chap. 40. Of *Predestination*, and that as no man is saved without Gods grace: So no man shall bee damned without his owne fault, and that wee must not curiously dispute hereof. pag. 357.

chap. 41. That man hath free will, & that Gods Commandements are possible to be kept, & that euery one must work his saluation with feare & trembling pag. 361.

chap. 42. Of Christs descending into He'l, & of the intollerable blasphemy of heretikes against Christ in this point. pag. 365

chap. 43. Of *Purgatorie* what sort of people be therein punished, and for what manner of sinnes, & defects they be there detained, and that Prayer, Sacrifice, Almes-deeds, and the like bee healthfull for

- for the departed. pag. 367.
- chap. 44. More at large of Purgatory & prayer for the dead, & how heretikes not only corrupt, but deny the playne scripturs. in avouching the contrary. pag. 371.
- ch. 45. Of Pardons, & what they are, wherof they come & in what sort they be availeable both for the living & the dead. p. 376
- chap. 46. By what means Pardons may be applyed to our soules, and that we must iustly doe that which is appointed vs to be pertakers of the same. pag. 380.
- chap. 47. Of Excommunication, & how dreadfull a thing it is, & how heretikes being excommunicated in the highest degree their excommunication of others is ridiculous & contemptible. pag. 384.
- chap. 48. Of some abuses about Pardons, and of the late reformation of the same, and of the conctious humors of English Ministers. pag. 385.
- chap. 49. Exhorting all to doe their Penance meekely heere, and not to trust to much to the helpe, and prayers of their friendes lest behinde. pag. 387.
- chap. 50. Of Pilgrimage proued by examples of Christ, & his seruants. pa. 390.
- chap.

- chap. 51. Of the reliques of Saints reuerently to be used and kept, & of miracles wrought by meanes of them. pag. 392.
- chap. 52. Of honour & invocation of Saints and how Saints pray for vs, & may heare and releue vs by their prayers: as also that our prayers to Saints & their intercession for vs is no iniury, but glory to Christ our Mediator. pag. 397.
- chap. 53. Declaring how God for his holy seruants sakes heareth our prayers, and how the holy Fathers of olde prayed to Saints. pag. 403.
- chap. 54. Touching by the way the blessed Virgin our Lady, and the iniuries done vnto her. pag. 406.
- chap. 55. Of Images, and of the Crosse of Christ, and of the reuerende & laudable uses of the same. pag. 409.
- chap. 56. Of Service in the Latin tongue: and how meete & conuenient it is that the Scriptures be reserved, & seruice said in the auncient, & sacred tongues. pag. 413
- chap. 57. Wherein the Apostles wordes touching praying, and preaching in unknowne tongues are expounded, and of the goodlye order of the Churches service,

- service, praying, singing, & praising God
night and day in her canonicall houres,
feastes, and times of the yeare. pag. 421.
- chap. 58. Of the Beades, & of the fifteene
mysteries of the Rosary, or our Ladies
Psalter: & of the great good, & spiritual
fruit by deuout saying the same: pag. 424.
- chap. 59. Of the *Auo Maria* how it is a
most deuout prayer, gratefull to God, ioy-
full to Angells, terrible to the Diuel, &
most healthfull and comfortable to all
mankinde. pag. 427.
- chap. 60. Of diuers holy ornaments and
things belonging to the Church, as of
lightes in churches, of Incense, Dedic-
ation of churches, and such like godly ce-
remnies. pag. 429.
- chap. 61. Of Religious persons, of their
sanctity, learning, and perfection of life:
and of the voyes of pouerty, chastity, and
obedience, which make a religious man:
and of the heauy iudgement of God to
vowe-breakers, & how our Lady vned
virginity. pag. 433.
- chap. 62. Of holy water, and how crea-
tures being blessed by the word of God, mi-
racles sometimes by the same be wrought

to the expelling of Diuels, and confirm-
ation of Christian religion. pag. 440.

chap. 63. Of holy Bread given the people
in remembrance of that most blessed Sa-
crament, and in some sort taught us by
Christ in those loaves blessed, and multi-
plied by him in the desert. pag. 442.

chap. 64. Of receiving under one kinde,
and how the same fruit is reaped by one
kinde a. by both: and that peace, unity,
and charity is the ende of this blessed Sa-
crament. pag. 444.

chap. 65. Of fasting, & the fruits thereof,
& how it hath bene used, & comended
by Christ & his Saints, & how it is com-
manded vnder paine of sin by the church
& ion hat persons: & how such as disobei
the Church in this precept of fasting or
any other, disobei Christ. pag. 447.

chap. 66. Of traditions, & thereof they
come & what they be. & of what au-
thority: & that by tradition and authority of
the Church we know the Scriptures to be
the word of God, & that be ever most re-
uerently preserved by Catholikes, but
evill understood, corrupted, yea some
quite razed out by Heretikes. pag. 452.
chap.

- techrist, and of Christs victory over his enemies in his Church, pag. 475.
- chap. 74. Of the assistantes of the Pope as first of his Cardinals, and why they be so called, also of religious men Priests and Godly men of this time that dyed Martirs and of the dying obstinately of heretikes. pag. 479.
- chap. 75. Of Antechrists forerunners, of his false lying signes & deceits, of his intollerable Luciferian pride, subtilty, and short raigne, though most violent persecution of his life, birth, death, and ministers. pag. 483.
- chap. 76. How the Diuell & Antechrist be compared to that monstrous serpentine tailed Dragon drawing numbers with them into everlasting perdition, and that one certaine man Antechrist is yet to come though hee hath many fore-runners. pag. 486.
- chap. 77. In a fewewords touching the chiefe matters that haue beene spoken in this treatise, & how the unlearned especially in matters of religion ought too leaue disputes and simply to beleue the truth founding themselves in Christ and

- in the Catholike Church. . . pag. 490.
 chap. 78. Against Schisme, & that it is altogether unlawfull and forbidden under paine of dānatiō, to goe to the churches of heretiks, or schismatiks, to their prayers, sermons, sacraments, spirituall exercises, or in any sort, directly, or indirectly, to communicate, participate, yeeld, consent, or assent to the same. also a precaution is giue to beware of dissembling Catholiks, which indeede are Schismatiks. pag. 495.
 chap. 79. Admonishing to amendment of life, seing the time is short, and the houre of death uncertaine, when as ignorance shall excuse no man. pag. 517.
 chap. 80. How though every one ought to be prepared to suffer, yet no one ought rashly to cast themselves into temptation, but if we be called therunto, then we ought to be most glad to suffer, as beeing Gods cause we suffer for. pag. 525.

A short treatise against Adiaphorists, Nektars, and such as say they may be saved in any sect or religion, and would make of many diuers sects one Church. pag. 537.

FINIS.

A01 1469838

